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VOLUME III

Bible Study

Evangelism

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PART I

BIBLE STUDY

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I

HOW WE GOT OUR BIBLE

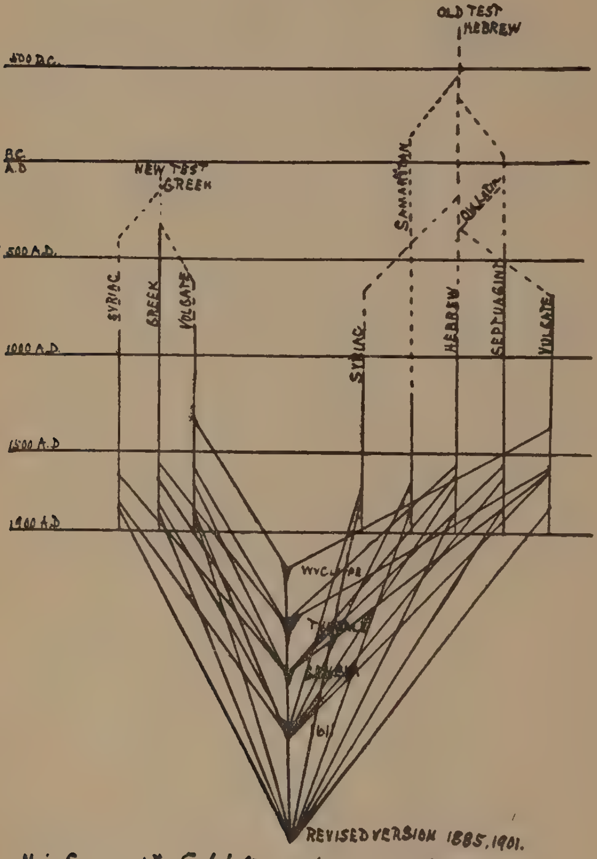
Professor Ira M. Price
University of Chicago

1. Our Bible, as we have it today, has come down through a long line of ancestors. It is the descendant of many generations of Bibles and Bible manuscripts. These ancestors of our English Bible were originally written in languages other than English, and were translated at various times and for different reasons into several of the important tongues which were current in the so-called "lands of the Bible" before, during, and after the times of Christ.

It is the aim of this article to describe briefly the origin, character and significance of some of the most important of these ancestors of our Bible, and thus to show how we in this day are enriched by the beneficent results of the labors of men who have tried through the long years of the past to make the meaning of the Bible plain and clear to its readers.

2. Every careful reader of the Bible, especially of the American Standard Revised Version, notices the little superior figures in the text which refer to the margin or bottom of the page. The moment he looks at this margin or bottom of the page he is facing a whole new field of study.

CHART SHOWING ANCESTRY OF ENGLISH BIBLE


OLD TEST
HEBREW
400 B.C.
B.C.
A.D
NEW TEST
GREEK
SAMARITAN
TOLLADD
500 A.D.
SYRIAC
GREEK
VULGATE
SYRIAC
HEBREW
SEPTUAGINT
VULGATE
1000 A.D.
1500 A.D
1900 A.D
WYCLIFFE
1611
REVISED VERSION 1885, 1901.

Main Sources of the English Versions, beginning with Wycliffe.

These marginal notes (not to include Bible references) are merely little jewels or gems of text from some of the ancestors of our Bible, or are variant readings of the text referred to, or are explanations which the translators wished to give for the benefit of the readers. To illustrate, let us turn to Genesis 47:21; the Revised Version reads: "And as for the people, [1] he removed them [2] to the cities," etc. The margin for "[1] he removed them" is, according to Sept[uagint] and Vulg[ate], *he made bondmen of them, from* &c." That is to say, the translators of our Bible found that reading in two of the great Bibles of the past, and regarded it as important enough to put in the margin. Again the margin reads for "[2] to the cities," "Or, *according to their cities,*" that is to say, the Hebrew text out of which the translation was made could also be translated, "*according to their cities.*" Look at Exodus 20:2 where we find "[4] bondage," with a note in the margin which says, "Heb[rew]*bondmen.*" In I Sam. 12:11 occurs the word "Bedan" with a reference to the margin on which we read, "acc[ording] to Sept[uagint] and Syr[iac], *Barak.*" Occasionally the reading in the text is an interpretation of the original Hebrew, as in I Sam. 25:31 where "grief" is given as the equivalent of the "Hebrew cause of *staggering.*" Exodus 28:30 speaks of "the Urim and the Thummim" on which the margin remarks, "That is, *the Lights and the Perfectors,*" merely a translation of the Hebrew words.

The translators of the New Testament do not refer in their marginal notes to specific ancient Bibles, but say as in Mark 1:1, "some ancient authorities omit *the Son of God;*" or on Acts 12:25, the margin says, "Many ancient authorities read *to Jerusalem.*"

In other words, these marginal notes refer to, or hint at, different texts and readings of some of the most valuable of the manuscripts and Bible ancestors of our English Bible.

3. The languages in which the Bible was first written give us a key to the meaning of many of its peculiar ways of saying things. The Old Testament which describes the origin and development of the life of the Hebrew people was written in the Hebrew language, except a few late chapters which are Aramaic, the language of Syria. The New Testament was written in Greek, the literary language of Egypt, Palestine and Asia Minor in the first century of the Christian era. The material on which they were written was so perishable that all the first copies or manuscripts have been lost. We know what they were, or about what they were, only through such copies or late successors as have survived to the present day. Not only do we have copies of Old Testament manuscripts in Hebrew and New Testament manuscripts in Greek, but also manuscripts and copies of several early translations which were made from one or the other or both of these original Bible languages. It is by a careful study of all these different and some-

times differing copies, manuscripts and versions that scholars are often able to restore what they think must have been the true reading in the lost first copies of the Hebrew of the Old or the Greek of the New Testament.

4. Although the Old Testament was written in Hebrew and was finished in the second century before Christ, the oldest known manuscript dates from 916 A.D., more than a thousand years later. The New Testament written in Greek was probably finished in the first century, but the oldest known manuscript dates from the fourth century, only about three hundred years later. These are the oldest known manuscripts of the Bible and are thus the nearest ones to the original copies.

We must always remember that the only way the ancients had of multiplying manuscripts and books was by the laborious and fallible process of copying by hand. This was the method until the invention of printing in the middle of the fifteenth century. And any one who has tried to make an exact copy of a manuscript written in his own language knows how easily he can leave out words and sometimes whole lines. Now if it should happen to be a foreign language the liability to make errors is redoubled. These facts show how carefully scholars must study the manuscripts to detect such errors and lay bare the truth; also how important it is that we get the earliest manuscripts possible and thus get behind the errors.

5. The Jews carried their Hebrew rolls or

scrolls into the different countries to which they migrated. After Alexander the Great laid out Alexandria in Egypt, 332 B. C., it became, although a Greek city, the residence of a large colony of Jews. These alienists very soon adopted the Greek language. To make their Bible accessible to them in their adopted tongue, the entire Old Testament was translated from Hebrew into Greek between the years 285 and 130 B. C. This version was called the "Septuagint" (seventy), and was the Bible of Greek speaking Jews for three or four hundred years. It was the Bible used by Christ and his apostles, is quoted by Paul, and from it other translations were made. It is the Bible of the Greek Catholic Church, and is recognized as of more value than any other of the ancient versions.

When Roman authority secured control of the known world, it gradually sowed the seeds of its civilization and culture. The most efficient agent in this work was the Latin language. It quietly yet persistently displaced things Greek until it became the language not only of authority but of culture and refinement. This fact necessarily brought about the translation of the Bible into the Latin language. The first attempts were translations from the Greek of the Septuagint, a translation of a translation. But in 384-404 A. D. Jerome translated the whole Bible from the original languages, Hebrew and Greek, into a beautiful Latin, which is today called the "Vulgate" (common). It is this Bible produced by Jerome from the original tongues (except the Psalter which is a revision of an old Latin translation) that was adopted by the Council of Trent, April 8, 1546, as the official Bible of the Roman Catholic Church, after it had been in use more than a thousand years. The early Christian Church used both Greek and Latin versions of the Bible in several different translations. This fact is also indicated by the distinction which is everywhere made between the Greek and Latin Fathers of the early Christian Church.

Sometime in the second century A. D. a group of Syrian Christians living somewhere in Western Asia translated the Bible from its original languages into Syriac, a tongue closely resembling Hebrew. It is about as closely kin to it as Dutch is to German. This has remained the well-known and useful Syriac version from that day to this, and is occasionally referred to in our marginal notes as "Syr."

6. In addition to these three great versions, viz.: Septuagint (Greek), Vulgate (Latin), and Syrian (Syriac), there were several minor and less influential translations. The Jewish religious leaders produced the Targums-paraphrases of the Old Testament; the peoples of Ethiopia translated the Bible into Ethiopic; the peoples of eastern Europe produced the Gothic version; others made the Georgian, the Slavonic, the Armenian and Arabic versions—all of them offshoots or translations of the texts already described.

When the Septuagint translation was produced 285-130 B.C., there were embodied in it some small books such as Tobit, Judith, 1 and 2 Maccabees and Ecclesiasticus and a few others which are not found in the Hebrew Bible. These same books, usually called the Apocrypha, with some others are also included in the Latin Bible officially canonized by the Roman church in 1546, though Jerome did not translate any of them into Latin. These Apocryphal books translated into English are found in some of our old large family Bibles, but are not now a part of either the Authorized or Revised Versions.

7. Christianity first found its way into Briton in the second century; but not until the landing of St. Augustine in 597 A. D. did it make permanent progress. The Bible, its chart and compass, to be most influential had to be put within the reach of the peasantry. This was done by that poet-herdsman Caedmon in 670, who took the monks' translations of the Latin Bible and put them into a charming poetic paraphrase. A little later that harp-playing and preaching minstrel, later Bishop of Sherborne, was the first known translator of the Psalms into Anglo-Saxon English. The venerable Bede, who died 735, translated the Gospel of John into the vernacular, but every scrap of it has been lost. Time and space fail me to describe good King Alfred (848-901), and his Psalter, and the Lindisfarne Gospels (950)—both translated from an Old Latin Bible; Archbishop Ælfric (about 1000), the Or-

mulum (1215), Shoreham of Kent (1320), and Richard Rolle (1340).

These were attempts through nearly six centuries of the history of early Britain to put the Bible into the language of the common people. So far as we can ascertain no one of them covered the whole Bible, and most of them were mere fragments, of which only a few remain to this day.

8. The English Bible properly began with John Wycliffe (1320-1384), a thoroughly trained and capable scholar of the fourteenth century. In his clash with the Church of Rome he saw that one of his powerful weapons would be the Bible in the language and hands of the people. Wycliffe and his helpers translated the entire Latin Bible (Vulgate) into the English of his day by 1382. Every attempt to translate and revise the Bible arouses suspicion, alarm and opposition. This was no exception. Even though its popularity was great at first, in spite of the extraordinary expense of making copies by hand, Archbishop Arundel in 1408 proscribed it; and in 1414 had a law enacted to the effect that all persons who should read the scriptures in the mother tongue should "forfeit land, catel, lif, and goods from their heyres for ever." The fire could not be put out. There are one hundred and seventy manuscript copies of Wycliffe's Bible now in existence.

Wycliffe's Bible was a translation of a translation of the original languages, and hence two steps away from the real original. The century following Wycliffe's death (1384) was filled with stirring events and movements. Great world events were shaking and shaping the thought and expressions of the times. A momentous revival of classical and Biblical learning was sweeping over Europe. The printing press was pouring forth a flood of books. Navigators were sailing on unknown seas; Columbus discovered America in 1492; Magellan sailed around the world in 1520. Copernicus discovered that this earth is not the center of the solar system, and thus revolutionized the science of astronomy.

9. Just one hundred years after the death of Wycliffe (1384) William Tyndale was born (1484). He was thoroughly trained at Oxford and Cambridge and was a vigorous advocate of a live and working church. In a controversy with a self-satisfied churchman, he said, "if God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest." His familiarity with the needs and requirements of the times inspired him to undertake the translation of the original languages of the Bible into English. To escape his opponents he went to London and sought out the bishop of that city, to secure his approval and support of such an undertaking, but he was turned away. He found shelter and scanty support in the house of a merchant for a time. But finally, to carry out his plans, he was obliged to flee (1524) to the free city of Ham-

burg, as an exile, though with assurances from his friendly merchant that his translation would be printed and secretly imported and distributed in England. The next year (1525) he was obliged to flee from Cologne where he was printing his New Testament; but found a refuge in Worms where he issued and sent to England, hidden in cases of merchandise, 3,000 copies which were freely distributed. The common people of England eagerly sought for it, to read it; the ecclesiastical authorities, that they might burn it. By church authority they were bought up and burned in London, Oxford and Antwerp. But the presses on the continent could not be stopped. The fight became desperate on both sides, the merchants trying to distribute them as widely as possible, and the church authorities to annihilate the entire issue. So fiercely did the ecclesiastical agents follow up and destroy the 18,000 copies estimated to have been distributed in England and Scotland between 1525 and 1528, that we have today only two copies, one complete and the other very imperfect.

Tyndale's New Testament was the first to be translated from the Greek into English. To be in touch with England and with the merchants who were his best friends, he took up his residence at Antwerp, where he steadily translated the Hebrew of the Old Testament into English. He had already issued (1530) the Pentateuch, and (1531) Jonah in English. Busily at work among his friends as he supposed, he was treacherously betrayed (in 1535) into the hands of officers of Charles V, who seized him and carried him off and put him in a dungeon in the castle at Vilvorde, near Brussels. On Oct. 6, 1536, he was condemned as a heretic, tied to a stake and after praying in these words: "Lord, open the King of England's eyes," he was strangled and burned.

10. But Tyndale wore a victor's crown. His work had created an unquenchable thirst among the common people for the Scriptures in English. Even before the executioner did his work at Vilvorde, Coverdale at the request of the convocation of 1534, issued the first complete Bible in English (1535), printed on the continent, and dedicated to Henry VIII, by his "humble subjecte and dayle oratour, Myles Coverdale." Royal, moral and financial support opened the floodgates, and the English Bible made a victorious invasion of Britain. One edition followed another in rapid succession, under royal authority and ecclesiastical sanction. The one edition which attracted the most attention in this period was "The Great Bible," planned and carried through by the energy of Coverdale, by the use of expert Hebrew and Greek scholars, and the sanction and support of the highest political and ecclesiastical authorities. The first edition appeared in 1539 and before the end of 1541 five other editions were issued and distributed, and

two of them were publicly endorsed on the title-page by the Bishop of London who had refused to have anything to do with Tyndale about twenty years before.

11. By the accession to the throne of Mary Tudor (1553) the tables were turned against the Protestants and their Bible. Archbishop Cranmer, John Rogers and scores of others were burnt at the stake at Smithfield. Coverdale with many other reformers escaped to the continent for safety. The use of the English Bible in public was prohibited, and those placed in churches by the order of King Edward VI were gathered up and burnt. Five years of such bloody persecution and terror were terminated by the death of Mary (1558), and the accession of Queen Elizabeth. But the refugees from Mary's slaughter of the innocents, including some of the best biblical scholars of the time, assembled at Geneva, Switzerland, and improved their enforced exile and leisure in preparing and issuing a Genevan New Testament (1557), really a revision of that of the Great Bible. But their chief work was the issuance in 1560 of the Geneva Bible, dedicated to Queen Elizabeth. It sprang into popularity at once, and gradually displaced the once authorized Great Bible. In 1568 a revision of the Great Bible appeared under the title "The Bishops' Bible" on whose revisers' committee were the names of at least nine bishops of the Church of England. The Geneva Bible and the

Bishops' Bible were now printed and distributed with royal assent and free course throughout Britain.

The Roman Catholics, who on the accession of Elizabeth had gone to the continent published in 1582 the Rheims New Testament a translation of their own in English for the use of their own people. And in 1609-10, they issued the Douay Version, the whole Bible translated for the use of Roman Catholics.

12. The political and religious events of Queen Elizabeth's reign were revolutionary. Literary and scholarly pursuits had given her reign a world-wide fame. James I came to the throne in 1603. By a happy conjunction of circumstances he had thrust before him the possibility of promoting a new revision of the current translations of the Bible. James seized the opportunity, both because of his own love for the Bible, and because he saw that such a work would be of great practical value in England. He appointed fifty-four men learned in biblical lore, including Anglican churchmen, Puritans and laymen, "for the translating of the Bible." Organized into six groups, two at Westminster, two at Oxford, and two at Cambridge, these men worked from 1604 to 1610, both individually and in their groups. The last nine months were spent upon the final revision in London. The completed revision appeared from the press of R. Barker in 1611, a folio volume in block letter type, without notes. This was the so-called King

James, or Authorized Version of the Bible. It was really a revision of the Bishops' Bible with the use of every earlier revision or translation accessible to the revisers. Several editions appeared within the next few years, in which the errors of the first issues were corrected; and the so-called final revision appeared in 1638.

The King James Version was welcomed from the first; and gradually its rivals fell out one by one until it was practically master of the field. The most that any scholar would do was to suggest notes or marginal references. In 1701 Archbishop Ussher's chronology was incorporated in Bishop Lloyd's Bible. Dr. Paris introduced 383 marginal notes in the Cambridge Bible of 1762, and Dr. Blayney put 76 changes in the Oxford Bible of 1769.

But for almost three centuries the Authorized or King James Version was the Bible of the English-speaking world. Its simple, clear and elegant English, its reverential and spiritual tone, made it the dearest treasure of the Christian Church for nearly three centuries.

13. But three hundred years have seen marvelous additions to our knowledge of the languages and times of the Bible. Three of the most valuable Biblical manuscripts, the Vatican, the Sinaitic and the Alexandrian, and scores of those of lesser value, have been found since 1611. So much new light had been shed on the Bible that scholars began during the early years and middle of the nineteenth century to issue books

either on a better text or a better translation. The scholars' demand became so insistent that early in 1870 a move was made at the Convocation of Canterbury to start a new revision of the Bible. This grew until a Revision Committee of fifty-four was appointed, made up of Episcopalians, Baptists, Congregationalists, Methodists, Presbyterians and Unitarians. At the request of the British Revision Committee an American Revision Committee of thirty members was selected. These two committees of eighty-four men by a method of working together, made their revision on the basis of the original texts of the Old and New Testaments, and published in May, 1881, the Revised New Testament, and in May, 1885, the entire Revised Version of the Bible. Although its reception was cordial it has won its place only gradually by dint of its superiority to its only rival, the Authorized Version.

But the American Revision Committee was not entirely satisfied with the outcome of their own part in the work. Their suggestions for the elimination of words either nearly obsolete, or with quite different meanings today from that in which they were originally used, especially on this side of the sea, were not adopted by the British Committee. But being prevented by an agreement from issuing an American edition for fourteen years, the American Committee preserved its organization intact, and constantly revised and improved the Revised Version through the entire period of fourteen years. At the expiration of that time they published through Thomas Nelson & Sons the New Testament in 1900 and the Old Testament in 1901, constituting what we now know as the American Standard Revised Version. It is without a peer today as a translation of the whole Bible, and is the best adapted in language and idioms for American use. American students and Christian workers are rightfully and increasingly adopting it as the best expression in English of the riches and value of the original Hebrew and Greek texts of the Bible. It is the splendid descendant of a long line of predecessors, and embodies the best traits of character found in its numerous ancestors.

II

THE PURPOSE AND POINT OF VIEW IN BIBLE STUDY

OZORA S. DAVIS, PRESIDENT
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Into the hands of the men and boys of America there is put a precious and wonderful volume. It is generally given to them in one bound book in their mother tongue. It has one title and at first glance seems to be a single religious book, The Holy Bible. For it unique claims are made. It has been the priceless treasure of a great Church for centuries. It has been a boon to millions of individuals who have shaped their lives according to its precepts and have been strengthened to meet death by its inspirations. No other book is ever put into the hands of the men and boys of America with a similar claim made for it, or equal traditions gathering about it.

The Bible is given to them with the command that it shall be studied. It is said that a young man may cleanse his way by taking heed thereto according to a part at least of this Word of God. To another young man it was said that the Sacred Writings which make up the first part of the

Bible were able to instruct him to salvation. Jesus Himself said, "Search the Scriptures."

Therefore the obligation to study the Bible is upon us and it is necesary that we should have the right purpose and point of view as we set out.

The Necessity of Starting Right

Much will depend upon the way in which we start. To come to the Bible with a false conception of what it is is to fail in our study. We must not ask too much of it, and we must not ask too little. We must understand not only what the Bible claims for itself, but also what is claimed for it by those who have loved it and studied it for centuries.

The best description of the purpose of the Bible and the best definition of the results of its study that we know is found in II Timothy 3: 14-17 "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou has known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

Here then we have a description of what the Bible is and what it can do for us. We shall not honor it when we claim more for it than it claims for itself, nor have we the right to demand from it that which it does not claim to give. According to this description the Bible is not a scientific text book; it is not a detailed record of historical events whose accuracy is guaranteed. It is a religious book with a definite purpose and guaranteeing to those who know it and use it certain results in their moral and spiritual attainment which are clearly defined.

Plainly here is a book to which we must bring an open mind and an eager zeal for study. The issues involved are so essential to human happiness and welfare that we dare not be careless or indifferent concerning our study. We may not know the conclusions of science and we may be ignorant concerning the significant dates and the great movements of history; but concerning the issues which are defined above we simply cannot be indifferent or careless as men. Here is something to which we must bring every resource of trained minds and in the study of which we must be honest, diligent and enthusiastic.

What then is the purpose to guide the men and boys of America in Bible study in the twentieth century.

To Know the Bible Itself

It has come about that men find it easier sometimes to read books about the Bible than to read the Bible itself. A general impression is abroad that Bible study is a matter of such difficulty that in order to understand what the Bible says it is necessary to read technical books by experts on the text or the contents of these sixty-six little Books in our Bible. Perhaps there is nothing that needs to be said more clearly to men and boys of today than simply this: Read and study the Bible itself. Do not seek to find, first of all, what men have said about it, but go straight to it with open mind and ask what it says about itself. To take one of the prophets, one of the gospels or one of the psalms and read it as a whole at one sitting is worth more than to read an introduction to the same book or a commentary upon it. The first thing we need in Bible study today is more study of the Bible. We do not show our appreciation of it by making it so peculiarly sacred that we do not know what it says. The final benefit in Bible study comes to those who go straight to the Bible books, read them in the best translation in their mother tongue, without raising many difficult questions at the outset. The meaning of the Bible lies on the surface generally; it is not hidden in difficult figures or masked behind local historical references. We shall say something later about the complexity of technical Bible study, but for the average reader and the man of honest purpose the Bible itself is plain, open and comprehensible.

To be Made Wise Unto Salvation

By this we mean simply to find out the truth concerning God, concerning ourselves, concerning

His will for us, and to get wisdom for daily guidance in the common affairs of our human conduct. We do not go to the Bible to learn difficult doctrines, or commit to memory elaborate formulas concerning abstract truths; we go there rather to find out how God has revealed Himself to men as the centuries have swiftly passed. We seek to find how man himself has appeared from the day when one of us first dared to trust the unknown and go out into a strange land as the pilgrim of a faith that conquers what would otherwise be insuperable, until at last the Man who is God incarnate reveals in human likeness the glory of God. We come to the Bible to discover the growing revelation of the purpose of the Creator and Lord of all for each one of us by himself and for all of us together. We come to find what it means for the soul to be saved and what it is going to mean for the kingdom of God to come and the Father's will to be done on earth as it is in Heaven. We come to the Bible to be taught those great general laws of human conduct which are to be made into the simple rules of daily living by which the sons of God are to be guided on earth. Thus the Bible becomes a book for life because it grows out of life. It becomes a Divine Book because in it God speaks to the soul.

To Use What We Learn

The purpose of Bible study is practical. We have something more than an academic concern in this Book. The scientist who investigates phenomena with the simple desire to find out their general laws but with no interest in the practical results of his investigation, is not a type of the Bible student. We are concerned with the practical meaning of that which we learn. We have problems to be solved and we come to this Book to learn how to solve them. It is a matter of life and death; for the issues involved concern us forever. The teachings of the Bible are to be used every day; therefore, we must be sure that we know them. The way we conduct our business will be determined by our understanding of the teaching of Jesus in the Sermon on the Mount. Our behavior in our homes will be governed by what we understand concerning the New Testament instructions regarding the sanctity of the home and the relations of Christian brethren. The type of citizenship for which we stand in the community is the issue of our apprehension of the Bible message to modern political life. Every new vision of truth is tested by the use to which we put it in practical life. We never believe a thing until we build it into character and found our conduct upon it.

To this three-fold purpose in modern Bible study we wish to add certain considerations concerning the point of view from which we are to regard the book which we study.

Combining Reverence and Reason

When the Bible is put into our hands a certain claim is made for it by those who affirm that it is a uniquely sacred volume. The claim does not spring from a mere academic interest in the Book; it is an affirmation that springs from the very deepest convictions of millions of men and women, living and dead. They even have dared to die for the defense of the Bible and for the freedom to read it and follow what they have understood to be its teachings. We cannot disregard this claim. We may or may not accept it. We may think some other statement of the doctrine would be better than the one that is made to us. But we must treat with a peculiar reverence the Book that has been loved and defended with such devotion for so long. When therefore it is said that the Bible must be treated just as any other literature is treated a demand is made which simply cannot be literally met. The Bible is weighted with the love of too many millions and they have borne witness to the transformation it has wrought in their lives too loyally to suffer us to treat it without initial regard for this fact.

This, however, does not mean that we shall not use our reason to the full measure in the study of the Bible. It does not mean that we are to shrink from any difficulties which we find involved in the history, the text, or the contents of the Bible. The Bible is true because of the truth that is in it and not by virtue of any claims that are made for it. Our business is to learn that truth; in order to do this we must call into the fullest activity every intellectual power we possess. Bible study is a task that challenges the reason of the modern man as no other study in the world challenges it. The Bible student must submit himself to exhausting labor; he must search widely and patiently every realm of knowledge; only in this way can the truth which is in the Bible be mastered and master us.

A Sense of Historic Values

The modern point of view in Bible study involves a new sense of the historic process by which God has revealed himself to men and therefore, a new valuation of the Bible books themselves and of the teachings which they contain. We understand today, in the words of the writer of the Epistle to the Hebrews, that God spoke "unto the fathers in the prophets by diverse portions and in diverse manners." Therefore, the utterance of one age differs in value from the utterance of another. God spoke to each generation according to its power to appreciate the message. The law of one age was transcended by the richer commandments of another. The exactions of the time of Moses passed away in the privileges of the New Covenant under Jesus. "The law was given by Moses; grace and truth came by Jesus Christ."

This fact lies so evident upon the very surface of the Bible that it hardly needs illustration, and yet in order that it may be plain, consider the following examples of the change in value between the teachings of the Old Testament and the New.

Matt. 5:38-39. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on the right cheek, turn to him the other also."

Mark 10:2-9. "And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh; so that they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder."

It is wonderful to what an extent the Bible becomes a new book and its value increased when we thus get a sense of the development that has taken place in the moral and spiritual standards of different ages. It shows us how patient God is and how He teaches the generations to know and do His will. It shows us the divine possibilities in man.

We see men in one generation under the fierce spirit of revenge call down the vengence of God upon their enemies in the passion of the imprecatory Psalms. To us it seems the very contradition of the spirit which should sway the children of God. It is the intense expression of wrath and retaliation.

Then we hear the words of Jesus setting the standard to which all the Christian centuries have been struggling: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in Heaven." (Matt. 5:44-45.)

Then we discover that this which seems to us the worse accent of a cruel generation was really but a passing expression of a passing characteristic in a race that was being shaped and molded by God for love and sacrifice.

When this sense of values in the Bible is appreciated we have a new weapon with which to defend ourselves from attacks which once seemed beyond our resistance. For centuries it has been a favorite argument of the opponents of Christianity that the Bible contained low standards of morality and stories that were unfit for the ears of children. If all parts of the Bible were of equal value, and the materialism of Ecclesiastes were as valid as the teachings of Jesus concerning immortality, then, indeed, there would be no argument to be used in reply. If, on the other hand, as Charles R. Brown has said, "Those imperfect moralities and defective insights so frankly recorded in the Old Testament, and sometimes claiming for themselves divine sanction, belong there as naturally as the blade belongs to a certain stage of development in that process which leads at last to the full corn in the ear," then we do have an argument that instantly repels the assaults that once terrified us. The infidel's man of straw may be pounded by him to his heart's content; we have no fear.

Establishing the Essential and the Permanent

We have said that Bible study is a simple matter. In one sense it is. In another it is not. The Bible is composed of sixty-six books. They represent all kinds of literature. They were written by men who were different in temperament and point of view. These books come from centuries and civilizations sundered by mighty changes. To enter into the meaning of such writings and be sure that the full sense of each is understood and the right value to each given is the most difficult task of the profoundest scholarship. While as the guide to life and conduct the Bible is a book for all with plain lessons for each; for the scholar it is the most challenging object of study.

Modern Bible study gives supreme attention to that which is essential and permanent in this complex and difficult field of research. It knows that there are some great tendencies that are of supreme importance as they disclose the unfolding revelation of God; that there are other men and movements who represent only the eddy in the current and the passing shadow among the substantial facts.

The modern Bible student must not be diverted from his great purpose to discover that which is permanent in the great literature that he investigates. The wisdom and the love and the saving grace of God are central facts that he knows will be unfolded more and more as the history progresses.. He will correct the impression that he has of any age or person by what he has learned of the extent to which the disclosure of God has been made. He will be sure that the possibility of the redemption of man from sin is one of the permanent Bible facts and he will estimate with new precision the behavior of any soul as he defines the apprehension which any generation had of God and salvation. Finally the fact of Christ will appear in all the sublimity that is given to it as it is set into the entire content of the Bible and its fuller meaning derived from the expectant centuries that came before and have followed the advent of the Word made flesh.

The New Day

We have been passing through a period of perplexity and confusion in Bible study. It has not entirely passed; yet there are abundant signs of a new day. Bible lovers no longer quarrel with scientists. Criticism is walking more humbly and looks less like a monster in the fog. We are already getting a new view of the unity and the purpose and the Central Fact of the Bible. More and more the Bible will be established by modern scholarship as the Book that is able to teach men about God and heaven and the way in which the will of the Father is to be done on earth by a redeemed race.

III

HOW TO STUDY THE BIBLE

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The biographical method is the best way to begin Bible study. Carlyle has said that "history is the biography of great men," and this is profoundly true of the Bible, and especially so of the Old Testament. God began to reveal Himself to his children by means of stories; He has been pleased to speak to us in divers manners and at sundry times through the lives of great men.

This method is superior to all others in furnishing human interest. The history of a particular epoch becomes real through the life story of its influential men. You feel the tidal forces of history, the surge and push of life; you fall under the spell of great eras; the dramatic unities grip you from the start. In dealing with life you are in touch with facts. Biography makes history real from the beginning. Every boy and man is by nature an hero worshiper. Interest in the life of a great personality will develop interest in the principles and movements which get concrete illustration from his career. And it is one of the surprises of Biblical study that we have such a variety of material of this kind.

The best approach to a boy's mind is by way of a story. The story of Abraham, Isaac, Jacob and Joseph needs no interpreter. Familiarity with their lives affords the best introduction to the Old Testament. What a thrilling contrast is offered between such men as Jacob and Esau; what magnificent leadership is exemplified in the lives of such men as Moses, Joshua, Samuel and David. Take the story told in the personal memoirs of Nehemiah. He tells us of a layman's work for God; of his ideals, hopes and fears; of his temptations and disciplines; and his career is a fine illustration of the constructive power of true religion in secular affairs. Or should you prefer the New Testament you have abundant material in the life and experience of the apostles. Observe how Peter's career illustrates the "valor of ignorance;" Thomas shows us a man of faith struggling with an unfortunate temperament; Judas Iscariot demonstrates the destructive force of insincerity; while Joseph of Aramathea proves the value sometimes found in secret discipleship.

Biography is also the best introduction to a book or period. We cannot understand a man's writings until we know something of the man himself. The hopes and fears of the great period of the decline and fall of Judah are mirrored in the history of Jeremiah. The aspirations and faith of the Apostolic age are largely concerned with the spiritual experience of Paul. If we get to know the man, we get to know the book which is the product of his life. The principal difficulty with beginners in Bible study is the seeming unreality of what is studied. There is an atmosphere of remoteness, of unpracticalness about the Bible which must be overcome. The infallible way of overcoming this difficulty, and of creating a living and enthusiastic interest is to make the lives of its composers to live in the heart and mind of the student. Contact with these men stimulates enthusiasm, evokes admiration and develops interest in their teaching.

Another method of study is to search for the large tendencies of Biblical history. A great historical student has said that "history is very impatient of direct morals; it makes its meaning evident in large tendencies." This method endeavors to trace the large tendencies of Biblical history; it seeks to get in the track of God's thought; it aims to gain first hand information concerning the slowly evolving phases of Divine revelation. The method may be used in a variety of ways.

The largest tendency in the Bible is the revelation of God's intention to redeem a fallen race. To trace this tendency from its inception to its fulfilment is the most comprehensive way of Bible study, and is to be recommended to classes of mature men.

Coming to the Bible with this purpose in view we may note a beginning, a development, a culmination, and an application of the Divine scheme of redemption.

The following scheme illustrates this method of study:

1. The beginning of the tendency in the promise of God to redeem the fallen race: "The seed of the woman shall bruise the serpent's head." 2. The development of the tendency: in the family of Abraham, Isaac, Jacob and Joseph; the evolution of the twelve tribes, the giving of the law and the settlement in Palestine; the rise of the nation from the Judges to the Kings; the decline and fall of the nation from Solomon to the Babylonian exile; the beginning of the Jewish Church from the return from exile to the close of the Old Testament period. 3. The culmination of the tendency. This is introduced by the ministry of John the Baptist, and perfected in the earthly work of Jesus Christ. This would require a systematic study of the gospels with particular reference to the essential work of our Lord. 4. The application of the tendency: first, in the completion of the revelation by Christ through the ministry of the Holy Spirit in the latter books of the New Testament; and secondly the application of the tendency to the needs of the race in the ministry of the Apostles.

This application develops, if we carefully study the Acts of the Apostles, through three distinct stages: a. The Jerusalem period—in which

Peter is the leader; b. the Antiochean period—under the leadership of Barnabas and Saul; and c. the Roman period—under the leadership of Paul.

Such a course of study will tax the resources of the student, but it alone will give a systematic and thorough knowledge of the Bible as a whole. I may say in passing that I have followed this method with a class of two hundred men for the past seven years, with sustained interest and mutual profit.

Another use of the method is to study the large tendencies of a particular epoch. This affords opportunity for study of particular books. It enables us to compare prophetic points of view. A good way would be to contrast such prophets as Amos and Hosea; or Isaiah and Jeremiah. Another suggestive use of it is the study of the four gospels with reference to the leading conception of each: we see how Matthew is governed by the idea of the Jewish Messiah; how Luke is interested chiefly in Christ as the Son of Man. We observe that Mark is a young man, eager, impetuous; interested chiefly in action; whose favorite word is "straightway" and who represents the Saviour as the Mighty Wonder Worker. John's thought is dominated throughout by the great conception of Christ as the Son of God.

The large tendency brought into play by the decline and fall of the Jewish Nation enables us to study one of the most thrilling and dramatic periods of Biblical history. It will open up the prophecies of Isaiah, Jeremiah, Micah, Zephaniah, Habakkuk, and Ezekiel. This tendency may be traced as follows: Begin with Isaiah i-xxxix, including the study of Micah; then move down the history, picking up Zephaniah and Habakkuk on the way to Jeremiah; pass through Jeremiah to the fall of Jerusalem in B. C. 586; then take up the book of Ezekiel and follow the fortunes of the exiles; you are then in touch with Isaiah xl-lxvi which deals with the hopes and fears of the Jews on the eve of the return. And here we get in touch with another large tendency, the beginnings of the Jewish Church. This is to be studied in the prophecies of Haggai and Zechariah, the chronicle of Ezra and the memoirs of Nehemiah.

Other uses of the method are found in the study of the book of Jonah, which contains the sharp contrast between the group selfishness of the orthodox Jew and the universality of God's grace under the symbolism of the withered gourd and the dying world. The book of Job shows us how God created the conception of disinterested righteousness, while the book of Habakkuk shows us a skeptic among the saints, who is at last convinced that the just man can live by faith alone.

Another use of the method would be to trace the development of the missionary idea in the Old Testament. As far as I know this has not yet been accomplished. Here is a fine opportunity for a class of men to break new ground. Here is the scheme of study:

The Old Testament is a book of preparation for world evangelization. God first trained a man, then a family, then the tribes, then a nation, then a church within the nation, the fulfillment of whose hopes lies in the New Testament.

1. Abraham the creator of the idea of faith. He learns what faith is and has it purified and perfected in the offering of Isaac, from which is born the great constructive missionary idea that he and his are chosen to be a blessing to the world. 2. Moses the law giver, whose work furnishes the reason and supplies the remedy for the world's redemption. The law was designed not to relieve but to reveal a condition of sin and guilt which called for the redemption of man; the law becomes the forerunner of the gospel, a schoolmaster to bring the world to Christ the Saviour. 3. The training of the nation for its missionary enterprise. First we see the nation at school in Palestine, where it is trained in faith, and at the same time given a view of world movements. Then comes the development of the missionary idea in the Psalms of the nation. The psalmist learns how to translate the law into song, and make it the dynamic of the heart to serve the living God. It ceases to be a series of rules and regulations and becomes the revelation of God's loving kindness. The psalmist speaks of a time coming when God

shall give Israel the heathen for an inheritance. 4. The training of the church within the nation: Isaiah and his remnant doctrine. The true Israel looks forward to two great consummations: the coming of the Messiah, and the realization of their hopes upon the world field, under the lead of the Messiah. Jeremiah prepares the people for exile, shows that it is discipline, not doom, for purification, not destruction. The spiritual value of the exile seen in Isaiah xl-lxvi. The exile destroyed the nation but created the church. It separated the Jewish hope from the earthly and developed it into a spiritual force. It detached religion from the bondage of ceremonialism and showed its larger significance as a spirit of service in missionary enterprise.

Such a course of study, faithfully followed, would prove a great stimulus to missionary zeal among men.

Another method of study is the small tendency method. This method differs from the large tendency in that it seeks to trace the minute tendencies of a given period. Its design is specific knowledge of influential movements with a particular epoch, and is very useful in the study of the gospels.

For instance we know that Christianity is the religion of personal devotion to Christ. A line of cleavage exists today between those who receive and those who reject Him. We find upon examination that this line of cleavage exists in the gospel story. On the one hand the training of the twelve apostles indicates the line of acceptance; on the other hand, the opposition of the Jewish rulers indicates the line of rejection of Christ's distinctive claims. The small tendency method endeavors to trace such developments.

The tendency of acceptance of Christ's claims develops through eight distinct stages as follows:

1. Acceptance of Christ by faith: John i:35-ii:11.
2. Acceptance of occasional service: John iii:22-iv:2.
3. Acceptance of permanent service: Luke v:1-11.
4. Acceptance of Apostolic Service: Luke vi:12-16.
5. Acceptance of preaching service: Matthew x; Luke x:1.
6. Acceptance of Deity of Christ: Matthew xvi:13-16.
7. Acceptance of Martyrdom for Christ's Sake: John xi:16.
8. Acceptance of world evangelization service: Matt. xxviii: 18-20.

The tendency to reject Christ's claims on the part of the Jewish rulers develops through five stages as follows:

1. Curiosity: John ii:18; 3:1-2.
2. Criticism:
   (a) Of His works: John v:16; Luke vi:2.
   (b) Of His words: John v:18.

  - (c) Of His personal relations: Luke v:30; xv:2.
  - (d) Of the sources of His power: Matthew xii:24.
- 3. Plots against the life of Christ:
  - (a) By the Pharisees: John v:16-18.
  - (b) By the Pharisees in league with the Herodians: Mark iii:6.
  - (c) By the Pharisees, and Herodians in league with Sadducees: Matt, 16: 1-6.
- 4. Plotting issues in official decree of the Sanhedrin to put Christ to death: John xi: 47-53.
- 5. Culmination of the plotting:
  - (a) Trial before Sanhedrin: Mark xiv:53.
  - (b) Deliverance to Pilate: Matthew xxvii: 2.
  - (c) Repudiation of the Messiah: John xix:15.

Another method recommended is to study the Bible with reference to the problems which need religion for their solution. Personal salvation is of course the first problem needing solution. How to know and love Christ is the fundamental of religion. But beyond this problem lies another equally important. The Bible is given to furnish the man of God unto all good works; and one of the most important problems of the age is the relation of the religious life to the social life. Our time excels in its demand for the application of religion to life as a whole. We should so study the Bible as to develop a conviction that no problem emerges in human affairs which cannot be adequately and permanently solved by the application of the will of Christ to life as a whole.

The best introduction to religion in relation to social affairs is found in a study of the Old Testament prophets. The prophecies of Isaiah, and Jeremiah, of Micah, Amos, Hosea and Zephaniah might have been written in our time, so modern are the problems they seek to solve. These men lived in an age of commercial civilization. The sins they denounce are the familiar sins of modern life: the land sin, the drink sin, the sin of religious hypocrisy. Their solution is the only adequate one, a sincere return to God, and the application of the divine will to all human relations.

From such a study we may approach the question of the social teaching of Jesus. Christ applies religion to social problems, but His method differs from that of the Old Testament prophets, although his remedy is the same. The prophets approach these problems directly; Christ approaches them by indirection. He does not give us rules and regulations for the control of society, because in the nature of the case society changes from age to age. Legislation applicable to one age will not suit another. Christ's method is rather to lay down fundamental principles which are applicable to human society in any age. His aim is to control causes, rather than eliminate surface effects. The fundamental cause of social evils is sin in the individual life; and the fundamental remedy for social disorder is righteousness begotten of faith in Christ. But from this new life issues the dynamic of social improvement. Social service is a necessary expression of a high grade spiritual life; nothing that concerns man's life on earth can be foreign to the true Christian. The social bearings of Christianity should be faithfully considered and fearlessly applied to the problems of the time.

As a general apparatus for Bible study, I would suggest a good English Bible, the American revision preferred. For biography Revell's "Men of the Bible Series"; for the Prophets, G. A. Smith's "Book of the Twelve Prophets" and "Isaiah" in the Expositor's series. For the history of the Jewish people, Scribner's "Historical Series for Bible Students"; for the life of Christ, David Smith's "In the Days of His Flesh"; for the life of Christ in relation to modern problems, Grist's "Historic Christ in the Faith of Today"; for the apostles, Bruce's "Training of the Twelve." For social teaching Jenks' "Social teaching of Jesus" is to be recommended; while for the general development of teaching T. D. Bernard's "Progress of Doctrine in the New Testament" is the best in existence.

For getting the atmosphere of Palestine, I would suggest the careful reading of G. A.

Smith's "Historical Geography of the Holy Land." It is a large book but the best on the subject.

IV

THE BIBLE AND THE INDIVIDUAL MAN

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To avoid misapprehension it should be stated that this paper is not intended to be a summary of any phase of the Bible work done by the teams which have been in the field in the Men and Religion Forward Movement, nor are its suggestions based upon the experience of the past six months, and yet it is this experience and the work done by these men which calls forth this paper. For multitudes of men and boys have been deeply stirred by the events of the campaign now closed, and the aim of this Conservation Congress is, as its name implies, to turn these transient feelings into permanent habits. This paper is prepared in the hope that in some measure at least, the men and boys who have been led to think of the deeper things of life may find here some guidance for further spiritual growth through Bible study.

And our prayer is, that this paper, growing out of a men's religious campaign, may lead men to see that this wonderful book, the Bible, is worthy of the best time and the mightiest effort virility no one doubts, who said, "My only hope for the world is in bringing the human mind into contact with divine revelation."

It is apparent that this topic, The Bible and the Individual Man, is fundamental, for unless the individual man decides for the Bible, unless he knows its teachings and is guided by its precepts, how can it have any place in the home, or in the Sunday-school, or in the social order? If it is to have any place anywhere it is put there by the individual man.

For the Bible is a book for the individual. It treats of God's dealings with individuals, men like ourselves. It begins with the man Adam, its history is of great individuals, Abraham, Isaac, Jacob, Moses, Elijah; its revelations are made through individuals like David, Isaiah, Amos, Hosea, and the rest of the Prophets; and the Gospels came to us through individuals, and record largely the work done with individuals. Christ won his disciples one by one (John 1: 35-51) and as He went about on His gracious ministry it was with individuals that He dealt.

The Bible is for the individual because it is a human book. "The story is of human life, as it fulfills itself in love affairs, in diplomatic negotiations, in mercantile transactions, in military campaigns, in the relations of husband and wife, parent and children, master and workman; as it is contained in ancient traditions, national poems, tribal history, family chronicles; as it is stained by domestic intrigues, acts of hereditary revenge, violent outbursts of passion, hideous crimes of lust, as well as it is redeemed by instances of sacrifice, prayers of agonized souls, visions of Saints and achievements of heroes."

Moreover the appeal of the book is to the individual. Jeremiah eats the word of God (15:16); Paul urges his converts to "Desire the sincere milk of the word that they may grow thereby"; our Lord himself urged men to abide in His word. All this is as personal as eating and drinking for the supply of physical strength, and just as truly as one man can not eat and drink for another, so true is it that each must go to the Word of God himself.

We men are not doing this. Many of those who attend Church or Sunday-school depend upon the exposition of the Scriptures by their minister or teacher. At the best it comes to so many of us second hand. It is also true that among men who do study the Bible, there is a great deal of so-called study which is only reading commentaries and books about the Bible; such books can never be a substitute for the Book of books, however helpful and even necessary they may be to an intelligent appreciation of the great Book itself. Phillips Brooks well said, "Religious people read thin, superficial books of religious sentiment, but do not meet face to face the strong, exacting masculine pages of their Bibles." It is food that nourishes the body, not descriptions of the way food is manufactured, or stories of how helpful it has been with other people.

The individual approaches the Bible for two purposes, to fit himself for religious work, and for his own personal spiritual growth. While we are especially concerned in this paper with the latter purpose, the two can hardly be separated. For the man or boy who is studying his Bible, no matter what his immediate purpose may be, must thereby do something towards equipping himself for service. If the Men and Religion Forward Movement as related to Bible Study teaches us anything, it is that men must use in soul winning the knowledge of the Scriptures which they acquire.

First, then, let us consider the attitude of mind in which men and boys should approach the Bible if they are to get from it power, either for life or for service, for much depends upon the point of view. Let it be clearly understood in the first place that there is no magic about the Bible; it must be studied as other books are studied. The content of the Epistle to the Romans, for instance, must be grasped in the same way as we learn the history of the United States. God has given us a mind capable of assimilating the truth as it is set before us on the printed page and He expects us to use our brains in mastering what He has caused to be written for us in His Word.

I do not mean to say that we should stop with an epistle of Paul, where we would stop in studying a history of our country; the Bible has a divine Author. (1 Cor. 2:14.) But we must first learn in the natural way what the Bible says, before we can do anything with its teachings. "That is not first which is spiritual, but that which is natural."

In other words a man must do real studying. Carrying a testament in the pocket will not enable one to learn its truths by absorption, nor will the beauty of the binding increase knowledge. The Bible is not a fetish to be itself worshipped; it is a means not an end.

Reading the Bible with a wandering mind will not help any more than it would if we read our geometry in the same way. An exhausted brain will get as meager results from its study of the Bible as it would from applying the same organ under the same conditions to algebra. Not only is the Bible worthy of the same application as other books, it is in fact worthy of greater intellectual application than any other book by as much as it is greater than any other book. Its response is greatest to those who bring to it their best efforts.

"If thou cry after discernment and lift up thy voice for understanding; if thou seek her as silver, and search for her as hid treasure; then shalt thou understand the fear of the Lord and find the knowledge of God." (Prov. 2:1-5.). That man is blessed whose delight is in the law of the Lord, who meditates therein day and night. (Ps. 1:2; Josh. 1:8.).

Only for the sake of completeness is it necessary to say here that prayer must ever accompany the study of the Bible. "Open thou mine eyes that I may behold wondrous things out of thy law," is the spirit in which a man should sit down to the open Bible.

No man ought to expect much from the Bible whose attitude is that of one unwilling to learn. Prejudice often blocks the way to knowledge. Age is not of itself a guarantee of truth. Men are slow to admit this condition of mind, often mistaking preconceptions for reverence. Too often there is a desire to have the Bible agree with us, rather than that we should agree with the Bible. We do not let it say what it wants to say. We read into it, often unconsciously, notions of our own. He who etches on glass coats it with a layer of wax, and then draws the picture in the wax, so that the glass is exposed only where lines have been drawn. When the acid comes in contact with the plate thus prepared it eats the glass in these open places, and produces the prearranged design. This is too often the way men come to the Bible. We cover the mind with prejudice and expose it in such a way that no impression can be made except the one we intended.

It is useless to come to the Bible except in a spirit of willingness to obey. "If any man willeth to do his will, he shall know of the teaching" (John 7:17.). "Obedience is the organ of spiritual knowledge." There is always

making use of its teachings in his life and service
will not long continue his studies. "That
the same difficulty with his business as with his
life the same helpful means which we employ in
Bible study. Why not bring into our religious
man who when he had heard obeyed. Nowhere
house that withstood the storm was built by the
life, unless he uses what he has. It is use or
be mechanical; rather it means that we must be
reasonable.
a tendency to deceive ourselves by hearing the
word and then not doing it (Jas. 1:20.). The

Now there are many ways of introducing order
as Bible study is concerned some of these are
time is due to negligence. If a man made no
of appetite doth grow by what it feeds on and
is it more true than in Bible study that increase
do not know what to do. An easy way to begin
that to him that hath shall be given. No man
has any warrant for his hope of increase in
more effort to systematize his business than he
make time. And then, too, very often lack of
spiritual strength or for more vigorous religious
lose. The man who studies the Bible without
time for Bible study. But we all do a great
many things for which it is hard to find time; we
does his time away from business, he would have

Many busy laymen plead that it is hard to find
which is not expressed dies."
business? This does not mean that we must
the following: Much time is lost because men
and efficiency into our spiritual life, and as far

is by taking up day by day, some one of the many good Bible Reading courses now in existence. Some of these are arranged in connection with the Sunday-school lessons, others, like *Daily Bible,* take up other parts of the Bible and furnish appropriate and helpful Scripture portions for the day's use. Much time is wasted in deciding what portion of the Scriptures to take up: in a reading course they are already suggested. And then, too, time which might be used to advantage is lost because the material is not at hand. Here the practice of carrying a portion of the Scriptures is helpful. This is the purpose of the Pocket Testament League. With a course laid out and the Bible at hand, the busy man can put many spare moments to good use. Much time is wasted with the morning newspaper simply because no other reading matter is at hand. This time could easily be given to Bible reading and studying if it had been arranged for.

The individual and the Bible are brought together by various means. Perhaps there is no more sacred meeting place than at the family altar where the Divine Word is exalted in the midst of the divine institution of the home. There father and son, the man and the boy, day by day, in the freshness of the morning, and after the wear and tear of the day's work, come face to face with God. The testimony of multitudes of men makes it difficult to overestimate the influence of the Bible upon growing boys, as they listened to its words falling from the lips of sainted fathers. Many a life long companionship with the Bible had its beginning in family worship.

If I may be pardoned a personal illustration I would like to say that the Bible has meant more to me since I adopted the plan in my Bible Study of having different copies of the Bible for different uses and purposes. One Bible, for instance, I use for studying the Bible by books. For this purpose, I took a large print American Revised Version and had it rebound in four volumes: historical, poetical, prophetical and New Testament. If I am studying one of the prophetic books, that volume lies before me. As I study I write the outline on the margin and underline the key words. When I come again to study a particular passage in that book, I have the setting before me at a glance.

Another copy I have called my Missionary Bible. Here I have tried to bring together God's work with God's Word. Over a hundred missionaries have written their autographs in this particular book, missionary texts are marked, missionary charts are pasted in, missionary sayings are written on the fly leaf and in other ways it has been made to smack of missions. Then I have a Bible which I use for my devotional study. This is a King James Version, in two interleaved volumes. In it I have written devotional notes of all sorts, I have added hundreds of new marginal references, against many texts I have indexed references to helpful books, and in other ways it contains the results of my devotional studies.

Then I keep a perfectly clean copy in order that I may read a passage and get a fresh impression, unaffected by any previous annotations. I have also a number of different editions of the English Bible such as The Modern Speech New Testament, The Corrected English New Testament, Twentieth Century New Testament, Paul's Epistles in Modern English, to which I go when I find that a passage has become so familiar that it makes little impression on my mind. I like also to use the Bible in various forms such as the Modern Readers and the Temple editions.

These are merely suggestions. My purpose is to make the Bible my own and to save the results of previous study. Other men will adopt other methods. Anything that brings the man and his Bible together in closer companionship is good.

The individual man as he feeds on the word of God, gradually finds the great principles which God has written in the Bible becoming a part of the warp and woof of his life. Such great results follow personal application to the Word that no man would knowingly neglect it. For as daily temptations assail him he learns that no temptation has taken him but such as is common to man, and that a loving heavenly Father has with the temptation provided a way of escape through the revelation of His will and the man is able to bear it and overcome it. Is he tempted to doubt? The story of Thomas shows him that he is not standing alone. Is he over anxious? He reads again the biography of Martha. Does he need help to maintain a pure life? Joseph's experience is like a tonic. Does everything go wrong? He spends some time with Daniel. Do his enemies seem to triumph over him? He wanders with David. Does it seem as if God Himself had forsaken him? He gazes for a while at that patient Sufferer on Calvary. Inspiration and comfort are in the Word.

He discovers, too, as day by day he comes to his Bible, that he is being revealed to himself, and is finding out some things about himself which he did not know before. He has been looking into the perfect law as into a mirror and the experience, though at times painful, has made him a better man. As Dr. Watson has said the Bible is "a harvest of human life."

Because no man ever lived above his ideals, men are urged to put their ideals high. This human book sets these ideals for men so high in all the relationships of life, that he who seeks them by individual study of God's word cannot fail to be lifted to a higher level. He finds in the story of Jacob and Rachel an ideal of how husband and wife should live. He finds in Jonathan and David a picture of real friendship which the centuries have not dimmed. His home, if modeled on the home life of Mary and Martha, so sweet that the homeless Jesus sought it, will be ideal. Moses stirs his patriotism, Daniel his loyalty, Paul his humility.

"The great road to character, and influence and happiness is the contagion of great lives and the sharing in their vision," says Dr. King. And he adds, "The great mission and priceless value of the Bible are that it puts us in touch with the most significant lives of the world, in the greatest realm, that of the moral and spiritual."

So we come to this, that after all it is not so much the Bible we want, as the presence in our lives of the great personalities presented to us through its pages; most of all, the presence of the greatest personality, Jesus Christ, the Son of God. Not the dead pages of a book, but a living Person must meet human needs. The Bible is the book of books, because we come face to face with Him only through its pages. We study the Old Testament, because He said of its books, "These are they which bear witness of me"; we love the New Testament because in it He comes Himself and speaks to our longing hearts.

V

THE BIBLE AND THE HOME

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A College President recently wrote: "The great weakness of American domestic life is in the home. The American home has many virtues, but it is painfully and inexcusably defective as an educational agency. Of discipline there is little. American parents seem to have time for everything, important or unimportant, except the bringing up of their children. Parental authority is on the decline."

Bishop Perry of Rhode Island writes in a similar strain: "The neglect of spiritual relations between parent and child reveals a vital, if not a fatal weakness in our national character. This, more than even intemperance, dishonesty, or contempt for law and order, is our national weakness. There is a decline in the instinct of worship. The fault lies in the home."

Another writer of close observation and celebrated erudition says: "The home has very widely ceased to be what it once was—the unifying center, the focus of all wholesome activities. American boys too often lack docility and reverence and respect for authority. Family worship and Bible reading have almost totally disappeared, and that, too, from supposedly Christian homes. Parents have in many cases lost their feeling of responsibility as parents. The fatal indulgence of most American parents gives free rein to the selfishness and caprice of their children. Dishonesty, divorce, crimes of violence and other sins are largely due to the failure of the American home as a disciplinary agency."

Still another laments that "the ignorance of the Bible in our time is simply appalling," and that "the Bible is woefully neglected." A Professor of English in one of our State Universities recently tried an experiment with a group of freshmen. He asked them to answer a few simple questions in regard to the Bible. It was optional with them whether or not they should do so; but one hundred and thirty-nine attempted the examination, and as the Professor believes, took the matter seriously and answered the questions to the best of their ability. These freshmen were all high school graduates who had completed fifteen year-units of high school work. Most of them came from good homes, and they certainly represented a grade of culture considerably above the average of the community.

The questions were as follows:

1. What is the Pentateuch?
2. Name ten books of the Old Testament.
3. Name ten books of the New Testament.

4. Into what groups or divisions is the Old Testament divided?

5. Who was (1) "the apostle of the Gentiles?" (2) "the beloved disciple?" (3) "the wisest of men?" (4) "the strongest of men?" (5) "the first murderer?"

6. What idea is suggested to your mind by each of the following proper names? (1) Apollos, (2) Cana, (3) Carmel, (4) Esther, (5) Hezekiah, (6) Ishmaelites, (7) Jephthah, (8) Jezebel, (9) Saul, (10) Sinai.

7. Briefly explain the allusion in each of the following passages:

(1) "When Lazarus left his charnel-cave"—Tennyson.

(2) "And so the Word had breath, and wrought
With human hands the creed of creeds."
—Tennyson.

(3) "A hungry impostor practicing for a mess of pottage."—Carlyle.

(4) "The two St. Johns are the great instances of the mystic life."—Newman.

(5) "He changes the self-satisfied Pharisee into the broken-hearted self-abased Publican."—Newman.

(6) "The man of Uz."—Browning.

(7) "You stand stiff as Lot's wife."—Tennyson.

(8) "A clamor grew as of a new-world Babel."—Tennyson.

(9) "Jonah's gourd."—Tennyson.

(10) "Except they meant to bathe in reeking
wounds,
Or memorize another Golgotha."
Shakespeare.

8. Where did you learn what you know of the Bible—at home, school, church, Sunday-school, or elsewhere?

Seventy-five per cent was regarded as the "passing mark," and only twelve out of the one hundred and thirty-nine "passed" this test. Ninety-one received less than fifty per cent; seventy-one received less than forty per cent, the average standing of the class was about forty per cent.

All but sixteen answered question 8. Ninety-one said they had attended Sunday-school. Sixty-eight mentioned the home as one of their sources of Biblical knowledge. It was noticeable that with a single exception every one who "passed" emphasized the home. The writer of the best paper said, "especially at home"; the writer of the next best paper said, "mostly at home and by personal study." This emphasis on the home the Professor regards as suggestive, teaching that Biblical knowledge cannot be taught elsewhere than in the home, and that the home, after all, is the logical place for religious instruction.*

President Thwing not long ago published statistics even more disheartening concerning certain bodies of college students to whom twenty-two quotations from Tennyson's poems containing references to the commonest passages of Scripture were given for explanation. Out of thirty-four men, nine failed to understand the quotation, "My sin was as a thorn among the thorns that girt Thy brow." Eleven had never heard, apparently, of the "manna in the wilderness," nor sixteen of the "rock whence issued water." Only two had ever heard of the shadow turning back on the dial for Hezekiah's lengthening life. Only eight had ever heard of "Joshua's moon." Twenty-two did not know who "Baal" was. Nineteen had never read the exquisite idyl of "Ruth." Eighteen did not know what "Pharaoh's darkness" meant, and twenty-eight knew nothing of "Jonah's gourd." Only nine could explain an allusion to "Lot's wife." Twenty-three could not understand who "Arimathean Joseph" was; and so on throughout the entire twenty-two questions.*

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* Cf. The "Journal of Education," Jan. 25, 1912, Art. Entitled "The Bible and the Rising Generation," by Prof. Vernon P. Squires, of the University of North Dakota.

Now, all this seems discouraging, almost pessimistic; but America's problems are not new. They are the same old problems of human nature and innate disinclination to know God's will with which the ancient Hebrews wrestled two, yes, three thousand years ago. Conditions have changed externally somewhat. Cities have multiplied and grown populous, but the natural antipathy of men to spiritual things is a constant quantity.

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* Cf. W. W. Moore, *The Indispensable Book*, pp. 41, 42.

Perhaps Judaism has something to teach us about the matter. Matthew Arnold never tired of reminding us that while we go back to the ancient Greeks for lessons in art and beauty and culture, we must go to the Hebrews for instruction in religion and conduct. Matthew Arnold was right. The two factors which made Hebrew home life beautiful and effective were parental authority and parental instruction. Home is the cradle of human culture. The greatest work that any two young people can do on earth is to create a home. When Carlyle lay dying, he dreamed, it is said, of his mother and the family altar up in Dumfrieshire. To the pious Israelites home was a temple and a church. They even went so far as to dedicate their houses (Deut. 20:5). They took time for reflection. In a very true sense, a Hebrew home was primarily a "school," which etymologically means a place of "leisure." The Hebrews lived *with* their children and taught them by precept and example to believe. They were the best people of antiquity because they had the best homes.

Jewish parents became a race of teachers. And in due time they produced the first handbook of pedagogical principles the world ever had—the Book of Proverbs. In this Manual it is inculcated that parents should "train up a child in the way he should go, and even when he is old he will not depart from it" (Provs. 22:6). This sentiment is reechoed in the Talmud: "If we do not keep our children to religion when they are young, we shall certainly not be able to do so in later years." Home instruction included religious instruction. The father in particular was responsible for his children's education. A familiar saying was, "Blessed is the man who has studied with his father and the father who has instructed his son." Mothers probably trained their daughters till marriage.

To the Hebrews the home was a miniature church. Religion was primarily a family matter. The father was the priest of the family. He presided at the family altar and sacrificed. The great sacrificial feasts were primarily family feasts. Every true Hebrew felt it his incumbent duty to bring up his sons in a religious atmosphere, for among his boys there might be a possible priest. Accordingly, he taught his sons the Word of God, and kept the fires ever burning upon the family altar. Worship was cultivated, and along with it the Scriptures were memorized.

And nothing is more needed in America today. A nation never rises above its homes. It is the altar that makes home a sanctuary. There is no substitute for it. Nothing glorifies the home like it. John Ruskin, the supreme master of English prose, tells us that whatever of merit or power there is in anything that he has written is due to the fact that when he was a child his mother made him familiar with the

English Bible. Daniel Webster likewise testified, "If there is aught of eloquence in me it is because I learned the Scriptures at my mother's knee." Count Tolstoy says that "without the Bible the education of the child in the present state of society is impossible." Dr. A. P. Peabody declares that "Our Bible is still the key to the best English diction; and by conversance with it our children are made familiar with their own language in a purer form than any other which can be placed before them."

But the supreme value of the Bible in the home is its power and influence over the life. "There *is* no boy problem," said a specialist in Boys' work recently, "the problem is in the home." In the Kansas State Reformatory for Boys at Hutchinson, there were in February last 370 boys, of whom 73 per cent were from homes that were blasted through divorce or other infelicity. Those boys were thus the victims of parental negligence. They had not been instructed in the Bible.

The redemption of the home is the prerequisite of the redemption of the boy. Boys must be governed by parents who command with authority. They must also be instructed in the things that pertain to righteousness and good citizenship. Upon the father rests the burden of this responsibility. There is no escape from it. Every thoughtful father knows that whether he would have it so or not, he is divinely ordained to be his children's priest. No one can lodge a great moral or religious truth in the opening mind of the child as a father, or a mother can. "The priesthood of the parent is as sure in its results," says Bishop Perry, "as that of any ordained minister." No substitute for his instruction is possible. He is not expected to make new laws for his household, but rather to exact obedience to God's laws. Eli honored his sons above God and was blamed for it. "For altar and hearth" is still the most sacred of battle cries. We can never have a healthy church-life until we have a healthy home-life, in which the Bible is read and obeyed.

VI

THE BIBLE AND THE CHURCH

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First of all, let us have a clear notion of how the word "Church" is to be used in this paper.

We shall adopt the meaning which makes Church include the company of God's worshipers in times before Christ as well as since the Christian era began. The Church is the living body of believers in God's good news. The Church began to be before the Old Testament began to be, and Christ heralded the good news of the Old Testament before the New Testament began to be.

With this definition of Church, we propose two foundation facts:

1. The Church made the Bible.
2. The Bible made the Church.

Our attention will be given chiefly to the former of these propositions.

We ask: When did the Church begin to make the Bible? With what did it begin to make the Bible? How did it proceed to make the Bible? When did it finish the Bible?

There was a time when the Bible did not exist, not even a scrap of it. There was a time when the Bible began to be. There was certain material with which the Bible began to be. There was a time during which the Bible became, the process of Bible-making being well defined and in the open. There was a time when the Bible was finished; and its finishing was not done in a corner.

Many centuries were required for the writing of the Bible. They were the earliest and the fewest centuries possible. But the process was age-long.

Why did the Bible require many centuries in which to be written? Because it had to be lived before it was written. There is a German saying which translated means: "Out of the life, for the life, must the word of life be understood." This is true because the Bible came out of life, and only life can understand life. Moreover, the life out of which the Bible came was that which died to live. The life at the bottom of the Bible-making process was the life of God giving itself in the bringing of an eternal gospel of redemption. It is a self revelation of God eternally centered in His Son in whom the history of man's world and of man himself is historically centered.

It is quite clear that the Bible began to be written a good while after man had been living on the earth. Let us not trouble ourselves about how long after it was. It will be better for us to think at once of how the Bible began to be and how it became.

Let us begin with Abraham's time and with Abraham himself. That was about two thousand years before Christ. I doubt not some of the Bible was in existence long before Abraham. Hammurabi lived back there and on one of his inscriptions which we have lately found are some sayings which are strikingly like some of the laws of Moses found in the Bible. Then we may reasonably suppose that such stories as those of Creation and the Fall and the Flood were in existence in Abraham's time. But at that time there was one fragment of truth with one person and another fragment with another person. There was not even one man in all the world apparently who was interested in the rest of mankind, or looking out for the future welfare of the world to a sufficient degree to lead him to collect or guard the existing fragments of truth, and conspicuously to illustrate them in his life.

It was then that God called Abraham. Abraham responded and God finally found his chosen man in the chosen country. This was as soon as it could be, things being as they had been and were. Then God began to form a party. God could not get on without a party. He chose Abraham to head his party. He found a man whom he could depend upon and he called him his friend and treated him accordingly. That is one reason why God was so good to Abraham even when he didn't deserve it, and to Abraham's bad children. God does not soon forget a friend.

It is a great thing to get the right man and the right country together. God did this when he got Abraham of Ur into Palestine. And then Bible-making began in earnest.

With the coming of Abraham into the Northwest there were brought fragments of truth which are now part of the Bible. There came also the spirt of obedience—the obedience of faith, which is the spirit and secret of the Bible.

We have now got to the beating heart of the process of Bible-making. The Church (at first composed of Abraham and his wife and others of like mind) began to make the Bible; it continued and completed the Bible. God continued to reveal Himself to the Church.

Into this process of Bible-making the determination of Abraham to command his children after him, entered very vitally. He saw to it that his family was put into both mental and spiritual possession as far as possible, of the few but essential truths which he possessed and by experience became assured of. Some of these truths were that God was a personal God, who would do right; whose plans were world-wide, large and beneficent, who heard prayer, who was considerate and kind, yet rigidly righteous, the God of earth and sea and sky, the ruler of Kings, the Mighty God, the faithful promiser of a glorious future, who required an upright and reverent life of obedience in every man.

Not only did Abraham see to it that his children were taught the truths which he knew, but he also secured the instruction of his children's children, and of the next generation also. Thus generation after generation transmitted what each had received, and the momentum increased because the volume of truth became greater as time passed.

For, out of this company of handers on of the birthright of Jacob, there came now and then one whom we know as a prophet. Note that I have said that the prophet came out of this company. Remember that we are writing about the making of the Bible by the Church. Somewhere we read, "Do not hearken to them that practice augury and unto diviners, God will raise up unto thee a prophet from the midst of thee—unto him ye shall harken."

There is the secret of Bible-making. Read the whole of Deuteronomy, 18th chapter, and think. We are now face to face with the great truth that it is God in individuals like Abraham and Moses and Samuel and Isaiah—individuals in the Church that makes it possible for us to say that the Church made the Bible.

The Bible came up out of the Church because it first came down into the Church through its best individuals, men in whom God lived while they lived so that the Bible which was thus produced is a God-man made book. It was not made by God alone. He could not do it alone. Had he been able to do it alone, it would have been made long before Abraham. But he could not do it alone. He had to get a man who would propagate his kind as it were and who would work with God. For neither could man alone make a Bible. Some had tried it before Abraham's day. Some have tried it since. They all have failed. Why? Because they did not cooperate with God as Abraham did. Yet after all, this task and privilege of Bible-making was for Abraham and his seed and not for the others. So the God-man made Book grows, preparing the way of life for the world.

Each of the prophets is a part of what we have defined to be the Church. Each acquaints himself with the past out of which he has come. He more than others tests the past and gives himself to meditation and prayer concerning the application of the truth to his own day. He thus not only uses the truth which he has received from the past, but also there comes to him new truth. He looks ahead. He is a mystic, but practical. Any new fragment or application of truth is related to what has gone before. It came out of the same. It came as the result of living former truth. It is therefore in harmony with it. It is standardized by it.

We should note in passing that the prophets did not disregard common everyday truth. They incorporated it in the process of Bible-making. Our Bible has taken truth wherever it has found it. Fragments of earlier writers were undoubtedly used by writers of the Bible. Into the stream of selected divine instruction flowed tested truths which came the way of the prophets.

Thus through a process the most searching and testing, continuing through even thousands of years, as fast as it could be, through bitterest experiences, through sufferings the most intense, came our Bible. The Hebrew race received a special discipline designed of God in view of the needs of the whole world that it might be the giver of the message of life to the world. In a country chosen these people were trained. The very soil and climate and flora and fauna and altitudes taught them for the world and put this message into a language for all mankind, viz: That man shall not live by bread alone but by every word of God. For every race, this elect race, through a divinely planned process which included fundamentally all the experiences, physical, mental, social, moral, and spiritual of all men, wrought out that part of the Bible which we call the Old Testament, and also the New.

For, the Christ who is the message of the New was born of the seed of David according to the flesh. He from Joseph and Mary received the heritage of teaching and training which the Old Testament Church had produced. Of this earlier true order He Himself was the crown; of this planting, He was the flower and the fruit.

The relationship between the Old Testament and the New is vital. Our Lord asserted that he came to fill full the Old. He had the picture of a growing thing in his mind, of which there is first the blade, then the ear, then the full corn in the ear. Christianity is older than 1900 years. It is as old as God is. Judaism involved the coming of Christ, and all that he was and is, and will be; all that he brought and brings and will bring. "The New is in the Old concealed; the Old is in the New revealed."

All that we have said of the process of making that part of the Bible known as the Old Testament, and even more, may be said of the New Testament.

It came out of the life of the incarnate God in a unique sense, yet out of a no less really true and tested human experience. Truly of the whole Bible it may be said: It is tried. It sets forth that for which Jerusalem stands, and Jerusalem fell twice in order that the things for which she stands might abide. It was tested at every point in the making. Every part of it was called forth by definite and desperate need. It met the demand. Is there call for any other authentication of the Bible than this?

Just as there was a distinct time when the Bible began to be, and a time for the becoming of the Bible, so there came a time of completing the Bible.

This time in history was approximately 100 A. D.

The reader will note that we are not concerning ourselves in this paper with particular dates and with detailed matters of criticism. We are seeking to look at the times past in a comprehensive way and to get perspective. We are perfectly willing to grant modification of our statements, even to an extent which some might think radical. We are not so much concerned about a hundred years here or there, or with this or that fragment. We are dealing with the Bible as a whole and the times as a whole in which the Bible was produced. Our thesis in the main is, that there was in the past a time of production of the Bible; a time when it began and a time when it ended. Just as there was a time in the past for mineral production and deposit, so there was a time in which this definite process which we call Bible-making, was continued in an orderly, purposeful, masterly manner, and in this process, the Church, as we have defined it, figured as the maker and tester of the Bible.

Closing this part of our paper we may use the following illustration. The Bible as a whole is a sword, the keen edge of which is the New Testament, the handle and hilt and heavy back of which are the Old Testament. There was a definite time in the past when, according to the plan of God for the whole world and in the progress of His redemptive purpose, this sword of the Spirit was forged. The central culminating figure of that Bible is the Lord Christ, the Son of God Himself, sent from God. The culminating fact and event of this life is the atoning death of Christ with all that it involves both before and after; God reconciling the world to Himself.

Thus the Bible is the complete and perfect message of God and from God Himself to mankind, the message of redemption. The Bible necessarily became a finished book in the fullness of time to complete it, even when the incarnate Son of God accomplished by His death and resurrection the essential work of redemption and as the Risen Saviour bestowed His Spirit upon men chosen to proclaim His complete gospel to the world. It is a message which, in the very nature of the case, cannot be added to or substracted from. In the olden time God spake fragmentarily and multi-manneredly, but in the fullness of the days, God Himself in the person of His Son, came—and so He is The Message, the outflashing of the whole beaming image of God, the very *"express"* of the character of God. How could any more perfect message from God be given to mankind, and how is it possible that anyone should think that there can be in our own day, or in any other subsequent time for the purpose in view, any more adequate message from God than that which we have in the Bible as we now possess it. The instrument we believe to be perfect in the sense that it is perfectly adapted for the purpose for which it was produced.

We have reached the second part of our paradox, viz: that the Bible produced the Church. To write particularly of this is not our purpose here. The following propositions and estimates of value are intended to stimulate and direct in helping meet the need of the present hour in respect to the Bible and the Church.

The present era is not the period of Bible-making, any more than it is the period of coal-making. Men are inspired today, but not to do Bible-making after the manner of prophets and apostles. There is enough Bible. What is needed is to know and proclaim and live it.

Instead we are in the period of Church-making by the use of the Bible, which has been already made. Wherever the Bible goes the making of the Church goes. The history of missions is evidence of this.

Church making invariably follows Bible using; church breaking invariably follows disuse of the Bible.

People who really know the true message of the Bible do not doubt it. If known and lived it is its own best and successful defender.

The secret of mental grasp of the Bible lies fundamentally in "exact observation of just what is in the Bible and just how and in what relation it is expressed;" the secret of spiritual understanding of the Bible lies in living the life the Bible calls for.

Maurice to Kingsley in 1844 wrote, "With respect to the study of the Scriptures, my own great error has been that I have formed and abandoned so many plans, any one of which, honestly pursued, might have led to good results."

President G. Stanley Hall says: "The comprehensive study of the Bible by books must be absolutely fundamental to all other methods. Nothing will so satisfactorily take care of all questions of Higher Criticism as such book studies."

Sciences and arts and philosophies do not get rid of the Bible by either ignoring it or patronizing it; it is bringing them all to judgment every day. Educational systems do not get rid of the Bible by keeping it out of the public schools or by complimenting it on literary occasions in colleges and universities. Nothing can prevent the time when the Bible shall be recognized as the world-historical and dominant text-book in all organized systems of education from the lowest to the highest, for the Bible is the whole world's life-book, the central and dominant text-book in the curriculum of the education of mankind.

The Bishop of Liverpool truly says: "One of the greatest needs of our time is a prayerful, systematic study of the Holy Scriptures. For the lack of it we have not attained to the spiritual robustness of our fathers." F. W. Robertson realized the vital relation of the Bible to human welfare. He is said to have closed every public prayer with the words, "Make us mighty in the Scriptures."

"The Bible goes on its way through the world the chief source of inspiration to classic culture of the noblest languages in human civilization, and the chief source of the betterment and extended usefulness of languages unfitted to survive."

Unless the Chinaman and the American are republicans neither China nor America is a republic. Unless both China and America find in the Bible their Magna Charta the future for both of them is dark. Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." "It is supremacy, not precedence," says Mr. Gladstone, "that we ask for the Bible. It is contrast as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors."

Immanuel Kant said: "The existence of the Bible as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity." The great Chancellor Kent said: "The General diffusion of the

Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficiency to the just principles of international and municipal law; to endorse the observance of prudence, temperance, justice and fortitude; and to improve all the relations of social and domestic life." Thomas Huxley says: "The Bible has been the Magna Charta of the poor and of the oppressed; the Bible is the most democratic book in the world. . . . By the study of what other book could children be so much humanized? . . . I have been seriously perplexed to know by what means the religious feeling in mankind, which is the essential basis of conduct, is to be kept up without the use of the Bible." "The period of the Reformation," says Carlyle, "was a judgment day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves."

In our democracy, the peril of the Church not only, but the peril of the republic itself lies in the people's ignorance of the Bible, more than in all other causes combined.

THE GREATEST AND MOST PERPETUAL NEED IN THE WORLD IS TO TEACH THE BIBLE TO THE PEOPLE AS THE ONLY GOSPEL OF GOD FOR THE REDEMPTION OF MEN.

We append a few of many portions of Scripture in mind while this paper was being written.

Isaiah 2:2-4;
Deuteronomy 18:15-18;
Jeremiah 28:8;
Jeremiah 23rd Chapter;
Jeremiah 36th Chapter;
Psalm 78th, first part;
Psalm 48th;
2 Timothy 3:13-17;
1 Peter 1:20-25.

VII

THE BIBLE AND PUBLIC WORSHIP

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The purpose of this paper is to present practical considerations concerning the place and value of the Bible in the public worship of the Christian people. In order to make the points clear it will be necessary first of all to consider very briefly.

The Importance and Origin of Christian Common Worship

Religion is grounded in reverence. This must find expression not merely in individual acts, but also in the common worship of those who love and adore the same Supreme Being. Therefore, public worship is a primary activity of the Christian people. Places must be provided for it; means must be devised for its adequate expression. This must always be a major concern of Christian leaders and congregations. The tendency today is to minimize the importance of public worship and to center the thought of the Christian people in their more practical philanthropic activities. Worship is frequently disparaged as being of too subjective and transient value. This is a fatal error. Practical life is inspired and resources are furnished for it by the acts of devotion in which the Christians express their reverence and renew their consecration.

The Beginning of Christian Common Worship

Christian common worship grew inevitably and naturally out of the worship of the Jewish synagogue. The central idea in the synagogue was "teaching." This consisted in reading a section of the Old Testament. First importance was given to the Law and second to the Prophets. The reading of the Scripture was supplemented by address, prayer, and benediction, varied and freely employed. The point to be noticed is that the Scriptures held the supreme place in the worship of the synagogue.

At first Christian worship developed alongside that of the synagogue without conflict. Synagogue worship on the Sabbath (Saturday) was attended by the Christians; but on the first day of the week they would also meet in a service commemorating the Lord's resurrection. As Gentile converts came in who could not share the synagogue worship, the Jewish Christians gradually dropped off their attendance at the synagogue and separate meetings were held for all Christians on the Lord's Day.

At these services the Old Testament was read according to the synagogue custom, but more weight was given to the Messianic prophecies than to the Law. The first New Testament scriptures to be read in these meetings were the letters of Paul. In the very earliest of these he says (1 Thess. 5:27): "I charge you by the Lord, that this epistle be read unto all the holy brethren." Again in Col. 4:16 he says: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."

Undoubtedly the words or "sayings of Jesus" (Logia) were the next elements introduced into the worship of the Christian brethren. Gradually the New Testament books came into being and were read in the services of worship. They always kept their central place as the best medium for the expression of Christian devotion and instruction.

The Restoration of the Bible in Public Worship by the Reformation

The Protestant Reformation gathered about the Bible. It restored the Bible to the people and it renewed the allegiance of the Church to the Scriptures as a factor in public worship. Luther went so far as to say that worship exists primarily in order that the Bible may be read and taught. He undoubtedly carried the emphasis upon the Scripture too far; for we should hold that prayer and praise must also be given a very large place in Christian common worship. Luther was right, however, in his attempt to bring the Bible back into the public meetings of

Christians and make it an efficient agent in their worship. The churches which grew out of the Reformation have generally and consistently followed this idea and today the Bible stands where Luther placed it.

In Scotland we have a conspicuous example of the way in which the Psalms have been paraphrased to furnish the hymnody of an English-speaking church. The doctrine of the Scripture as the sole rule of faith and life is here carried to an extreme expression and the singing of the people in public worship limited severely to Scriptural selections.

The Liturgical Use of the Bible; Formalism

As the great liturgies have grown up the Bible has been used extensively in the various forms of worship that have been produced. In general at this point it is necessary only to call attention to the tendency to mere formalism which always accompanies a stereotyped order of worship. It is necessary carefully to guard against this danger. Whether it be the use of prayers, responsive readings, or prescribed Scripture lessons, there is always the possible danger that the spirit may be lost in the form and that the people as well as the leaders of worship will simply repeat words. Against this peril ministers and individual Christians must be constantly on their guard. Every effort must be taken to prevent the wearing down of words so that they lose their power of representing the great truths of the Bible.

The minister who reads the Twenty-third Psalm responsively with his people in public worship must try to gain some fresh insight into the meaning of the words and get a new conception of its central truth in order that the form that he repeats may have unique meaning to him at each repetition. So the worshiper must try to get fresh values into every ancient form as he repeats the familiar words. This requires definite and deliberate endeavor, but it will reward one who seeks to find the fuller meaning in the ancient form.

The Bible and the Expression of the Religious Life

Public worship does not consist primarily in teaching; the dominant idea in it is not to impress truth, but to express feeling. We come together not simply to think in common and not to be taught the same lesson together; we gather for public worship in order that we may give expression to our moods of reverence and penitence and praise. Thanksgiving is the first note of worship; praise is the great tone of our public communion; penitence must utter itself from the heart of a people seeking forgiveness for sin.

How shall this be done? It can only be accomplished through the use of those great expressions of trust and pardon and praise which have come down to us through the centuries and are enshrined in the Bible. The Psalms are the expressions of these tempers in the noblest language of poetry. The Prophets break forth in their passionate declaration of allegiance to the God in whose justice they rely. The words of the Master lead us into the very presence of the Father; the greatest utterances of Paul become to us the avenues through which our own souls express themselves.

For the Bible is supremely the book of human experience as the soul of man comes near God and shares the divine life. We find ourselves living with the men who wrote the Bible books, the very life they lived. And as we listen to their words we take them up and repeat them as the true expression of our own experiences.

The question is often raised, How is it possible for books that were written centuries ago to utter the experiences of modern men? The answer is not far to seek. The soul of man is the same in all the ages. We differ in the externals of our life, but we are one with all humanity in our great heart-hungers and spiritual longings. That which we feel in our noblest moments has been felt before. The most perfect expression of these feelings is at hand for us today in the books of the Bible. The modern sorrows were plumbed long ago by men who suffered, and the modern joys were tasted long ago by the men who rejoiced. They have cast the expression of this into Psalms and Epistles and these will ever remain the choicest means for the expression of our own spiritual life.

One of the ways in which Scripture passages have been effectively used for the expression of Christian devotion has been by setting them to great music in cantatas and oratorios. As these have been sung by great choirs and rendered on the festival days of the church they have exerted a mighty influence upon the religious life. We need only recall the impressiveness of the Scripture texts rendered in the Creation or the Messiah to see how precious is the Bible as an avenue for the utterance of adoration.

It is through the responsive reading of the Psalms that the Scripture is most extensively used for the expression of religious devotion. Even the nonliturgical churches are steadily introducing the responsive reading of Bible passages and it seems to be now a wellnigh universal act of public worship. At first nothing except the Psalms was considered to be appropriate for responsive reading in churches and it is now held by some teachers that we should be confined simply to these. On the other hand it is becoming usual to introduce passages from the prophets and the more rhythmical parts of the New Testament into the responsive services of public worship. Thus we gain new meaning for many of the passages that were formerly given to us only in the public reading of the lessons.

It is impossible to estimate the religious value of this reading of the Bible responsively in public worship. Many a verse or passage that has thus been impressed upon the mind of a child has come back like a cup of strength in some great hour of agony and the gift has been beyond price. It may seem hardly worth while to read again and again the familiar words; but the results warrant the use of the Bible in this way.

One of the tendencies in the responsive use of the Bible is to read so rapidly and with such little sense of the meaning of the words that there is no real expression of devotion in the use of the form. This is a fault that ought not to prevail in public worship. The mind as well as the feelings ought to be used in responsive services. The great passages that are read by the people together are expressions of the deepest experiences of the human soul and should be renewed in the appreciation of every reader. Unless there is time for the mind to take up the words and for the imagination to play around them they cannot be of the greatest value to us. We destroy the liturgical worth of the psalm when we merely rush through it as a form of words.

Bible Reading for the Impression of Truth

According to the emphasis upon the doctrine of Scripture authority, is the emphasis laid upon the public reading of the Bible for the impression of truth. The Scripture ceased to be merely a means for the expression of devotion and became the one great method of impressing doctrine, after the Reformation. The Bible was held to be the final authority for faith and conduct, and, therefore, it must be constantly read to the people for the conversion of sinners and the upbuilding of the Christian life.

With the Protestant Reformation preaching assumed a new place in the life of the Church. Therefore, the text for the sermon became a matter of supreme importance. Every preacher was bound to select the central doctrines of the Bible to give him his message day by day in the services of public worship. Occasionally, of course, men fell away into the use of trivial and grotesque passages, but this happened seldom, and, as a rule, the preachers kept true to the fundamental principles that the great doctrines were to be presented in sermon form.

At certain times there has been a tendency among preachers to take topics of current interest as the subjects for their sermons, and to make the text a point of departure rather than the authoritative source of their message. This, however, has not been the method of the great preachers nor has it been sanctioned by the Church in the periods of her greatest efficiency.

There are signs on every hand today of a return to the textual and expository method of preaching. These two are essentially the same. The latter differs from the former not in method, but in the length of the passage which is treated. The modern preachers who are exercising the strongest influence today are using the expository method rather than treating topics of current interest in their sermons. Those churches which are exercising the most commanding influence upon contemporary life demand preachers who thus present Biblical truth from their pulpits.

The value of this sort of preaching is inestimable. The great texts of the Bible are impressed upon the memory of children and receive fresh meaning for those who are familiar with the words, but who need added interpretation of the truths contained in them. This enlarged interpretation of the utterances of the prophets, the teachings of Jesus, and the great doctrines contained in the epistles, make for a strong Christian life and for an active church. We are learning that the words of Jesus are valid for the twentieth century and that the great laws of life which He enunciated bear directly upon every social, industrial and religious problem. Men who are keenly interested in the solution of those practical questions which are testing our modern Christianity ask that the principles of Jesus shall be made clear from the pulpit and in public worship.

The second way in which the Bible has been made efficient in the impression of truth has been by reading portions of it as a part of public worship. This we have seen came into the Christian church from the worship of the synagogue. The Law and the Prophets were presented regularly in the stated readings of the synagogue service; so the New Testament also was added to the canon of Scripture and the readings for the different days and services were assigned. Year after year throughout the centuries this has gone on and the influence of the reiteration of assigned passages has worked mightily upon the Christian mind and heart.

There is grave danger that the reading of the Scripture lesson will be regarded by the minister as merely a perfunctory part of the church service. In many churches the passage is assigned for him and he has no choice as to what he shall read on the particular day. In other churches the minister is given entire liberty as to the choice of the Scripture lesson; and it is sometimes carelessly selected and very often read with little or no preparation. The reading of the Bible in public worship ought to be regarded as of such importance as to call for the most careful preparation and the greatest care in the expression of the truth. The words will be familiar to many of the people and sometimes it is possible by the introduction of a paraphrase or a new translation to throw a flood of light on the meaning of a word or phrase which has lost its primitive significance through undue familiarity with the translation. In preparing to read the lesson the minister may often so get a new vision of the meaning of the selection by using a modern translation that the very tone of his voice or the accent will reinterpret the familiar words. Where it is customary to read the lessons with the freedom of running comment on them a minister can interpret with power an old passage. He is constantly subjected to the danger of extravagances unless he guards himself carefully;

and the comment must be carefully prepared. Many a worshiper has said to himself, "Oh, that I might hear for the first time the Twenty-third Psalm or the Fourteenth of John." It is the privilege of the minister to give each worshiper, if not his first acquaintance with these great passages, at least a new point of vision from which he may apprehend them.

Thus we see that if the common public worship of the Christian people is to retain its ancient power and to minister to the growing life of men and boys in the twentieth century, it must not be suffered to consist in the repetition of musical forms, however beautiful they may be, but there must always be at the center of the service the Bible as a medium for the expression of devotion and an agent for the impression of the saving Christian truth. Ministers and congregations alike must gain a higher appreciation of this central place of the Bible in public worship and keep it there, and never suffer it to be displaced by formal liturgy or by public address. The Bible is and always will remain an integral part of the order of common Christian worship.

VIII

THE SUNDAY-SCHOOL AS A FIELD FOR BIBLE STUDY

Philip E. Howard
Sunday-School Times, Philadelphia, Pa.

Religious progress is everywhere conditional upon instruction,—the imparting of actual knowledge by a teacher to a learner. The Sunday-school is no newly devised agency by which the great fundamentals of religious life may be established in the soul of children and young people and those who are older, but the whole principle for which it stands is traceable in its application far into the past. The very earliest Jewish history is filled with illustrations of the importance attached by God's chosen people to the interlocutory training of the young. Dr. Henry Clay Trumbull in summing up his special study of the Jewish origin of the school for Bible study, which we know as the Sunday-school, writes: "From the days of Abraham, systematic 'instruction' had its place in the plans of the chosen people of God. From the days of Moses, the Jewish Church had a measure of responsibility for the religious training of the young. From the days of Ezra, the Bible-school was a recognized agency, among the Jewish people, for the study and teaching of God's Word. In the days of Jesus of Nazareth, there was, in the land of his birth and sojourn, a system of Bible-schools, corresponding quite closely in their general features with our modern Sunday-schools. The elementary or primary schools in this system gave chief prominence to the study of the Bible text. The advanced or senior schools in this system were a department of the synagogue; and in them Bible commentaries, in addition to the Bible text, were a subject of familiar study. The elementary schools were for children only. The senior schools had a place for children as well as for adults. In all the schools the arrangements were that of scholars grouped under a special teacher; and the process of teaching was by form of question and answer. Our Lord seems to have been a scholar in schools of this character; and again he was a teacher in such schools. In founding his Church, he made Bible-school work its basis. His disciples recognized the scope and details of his plan, and they prosecuted their labors of evangelising and of edifying accordingly. The Bible-school was the starting-point of the Christian Church; and it was by means of Bible-school methods that the Christian Church was first extended and upbuilded."

With all its physical deficiencies, and with its lack of adequate time for Bible teaching, the

Sunday-school is peculiarly well constituted to furnish an opportunity for Bible study. It has emerged from the period during which it was regarded as an interloper, and as improperly replacing the family in religious instruction, and it has come to be thoroughly well understood as the most potent adjunct that the Church now offers to the family in the training of the young, as well as the most comprehensive of all the Church's activities dealing with the community as a whole. Even the service of worship in the modern church includes ordinarily no such range of ages and diversity of social clubs as the average teaching service in the Sunday-school includes.

The popularizing of the Sunday-school is not due primarily to the aggressive force of highly organized associations, but first of all to its perfectly normal place in the economy of the Kingdom. Organizations, interdenominational and denominational, have gained for the Sunday-school a recognition that could not have been realized in the century of its modernizing without such organizations; but the aggressive movements that have lifted the Sunday-school to its proper place and that still continue to increase an interest in it, could never have succeeded unless the Sunday-school as an institution had been deeply founded in the plan of God.

The Sunday-school offers a normal method of foundation work in religious life based upon

Bible teaching, because it brings the pupil into personal touch with the teacher through whom the spirit of the living God can deliver a message to living souls by means of *teaching* which has, in all the ages of the world's history, been proved to be the direct road to the human mind and will.

The Bible itself is peculiarly a book that requires the teaching method to transfer its message from one life to another. It is a living book; a book so rich in content that only the most patient and continuous teaching can develop to the full its values for childhood and youth, and only through study, and discussion, and patient meditation can its values come out in their fullness even for the mature mind.

But real Bible study is not ordinarily done without attractive leadership. It is just here that the Sunday-school throws around Bible study an atmosphere into which the young are drawn by manifold interests. The personality of the teacher, the class as a social group, the brightness of the general exercises of the school, and the sense of fellowship in the whole enterprise,—all of these things find a response in the hearts of the young and old. The modern Sunday-school is alert to create an atmosphere in which the work of the school may be done with eagerness and delight. Architecture contributes to this, music has its important part, the program of general exercises shares in the creating of a favorable frame of mind for the normal relationship of pupil and teacher during the lesson period. Order and good discipline without harshness, a sense of homelikeness and welcome, contribute to the general result. It is in such surroundings as this, when the heart is receptive and the spirit stirred by worthy ideals, that Bible teaching may be done with peculiar effectiveness.

The Sunday-school has provided an opportunity for a more comprehensive, and thorough, and far-reaching Bible study than the world has known through any other agency. There are three great factors that may be noted in this connection.

First, the world-wide ingathering of members, young and old, by organized effort of amazing variety and thoroughness, working out from the local school to the district or township, and county, state or province, the nation, and then from nation to nation the world around. The history and the scope of this organized Sunday-school work is intricate and elaborate, but a single item of it in America will illustrate the ramifications of the project. It is always an astonishment to those who have not heard the fact before that there are more than fifteen thousand (15,000) Sunday-school conventions held in North America alone every year. This means a tremendous stimulating of Sunday-school interests throughout a vast territory by representatives from individual schools and larger units.

Second, the opportunity offered by Sunday-school needs to the world's best Biblical scholarship in all lands to provide teaching helps for the vast company of Sunday-school workers throughout the world, today numbering more than 2,600,000. Before the expansion of the modern Sunday-school, it was impossible to circulate very widely the results of archeological research and other forms of thoroughgoing Biblical scholarship; but with the coming of the International Uniform Lessons the new cohesion of the Sunday-school through these lessons made it possible to bring to bear upon the whole field, through a great variety of publications, the choicest results of Biblical research and comment. The value of this cannot be overestimated in considering the Sunday-school as a place for Bible study; for it is the Sunday-school that has created the demand and furnished the opportunity for the extended activities of modern scholarship, Biblical and technical, in the field of popular Bible study.

Third, the growing needs of the Sunday-school, and a growing sense of what could be done with the Bible among its membership, have challenged the whole teaching force, present and prospective, to a higher degree of trained efficiency. The response to this challenge has meant more to the work of the modern Sunday-school as a place for Bible study than human measures can calculate. In 1902 there was one student of teacher-training courses to every 111 teachers and officers in the Sunday-school; in 1911 one to eight, or not less than 200,000 enrolled. It is perfectly evident that the coming generation of Sunday-school teachers is increasingly alive to the opportunities and claims of the modern Sunday-school. The day really seems not far distant when the untrained teacher in the Sunday-school will be a rarity.

One phase of the relation of the Sunday-school's opportunity to the Bible itself is easily overlooked, but nevertheless is most real and cogent in the promoting of the reverent study of God's Word. The Sunday-school is a great conserver of the truth, for the interlocutory method brings to bear upon a teacher's work the closest scrutiny by many minds. And no teacher can for very long deliver himself of vague and guesswork theories or of ill-considered queries in the field of Biblical criticism without finding himself brought to book by some who have very simple and very clear views of truth as revealed in the Scriptures, and who are not swayed by the temporary claims of sudden discoveries that have not yet stood the test of time and of spiritual discernment and of reverent scholarship. Even the teacher who is inclined to be somewhat radical in his views is cautious about raising now unanswerable questions in a class of young people who are looking to him for guidance. It is probable that the average range of teaching in the modern Sunday-school is characterized by sound-minded, evangelical earnestness, and a lack of haste in accepting the conclusions of the kind of Biblical criticism that is really destructive. The consequence is that the Bible as a book of life principles, and as the story of God's dealing with his people even to the giving of his only begotten Son for the saving of the world, is taught nowhere more sincerely and evangelically than by the devoted body of Sunday-school teachers who are voluntarily pouring their lives into that service.

One of the most striking features of Sunday-school adaptability to the varied needs of instruction in the Bible is the readiness with which children and youth and older persons may be brought together in groups according to age for graded instruction. Students of teaching methods and of child nature have for many years given close attention to the needs and possibilities of the Sunday-school, with the result that to-day there is, to say the least, widely disseminated information on the requirements of a curriculum for the Sunday-school, and on the methods by which the Bible material may be taught to pupils of all grades.

There is still much difference of opinion as to the arrangements of graded courses, but there is a general acceptance of the necessity for making at least some attempt to group the members of schools according to age. Thus both in these natural groups and in the material offered to them there has been great progress even in the last twenty-five years. While one hears many objections to proffered courses of graded lessons, yet one seldom hears any objection to the fundamental idea of grading.

The earnest and skillful efforts of faithful workers, both in the rank and file and in positions of acknowledged leadership, have created in the minds of Sunday-school workers generally a consciousness of the immense advantage that a school has in its equipment for service when it is carefully organized by departments, so that its Bible study and all its related activities may be fitted to the needs of the ages represented in the departments. This adjustment in a very large number of schools, some of which have only a poor physical equipment, has resulted in a far more interesting type of Bible study as provided for the pupils because the pupils' interests are clearly recognized and are met with as much faithfulness and intelligence as the knowledge of the school's management will permit. Bible study is therefore taken up in the modern Sunday-school, not heedlessly nor in a broad-cast fashion, but with careful regard to the stage of development that the pupil has reached. The tremendous gains that accrue to the whole field because of this emphasis upon intelligent methods already characterize the Sunday-school as the institution in which normal methods of Bible study, provided for the largest possible number of persons, are to be found at their best.

For many years, the minute and thoroughgoing attention given by teachers of little children to their problems of instruction and management, gave the elementary departments distinct leadership in Sunday-school progress. It is a notable fact that today at the other extreme of the Sunday-school system, the success of the Adult Bible Class Movement is bringing untold blessings to thousands upon thousands of men and women who gather in ever increasing groups to study God's Word on the plane of adult interests. In 1908, 1632 classes were recorded in the international Sunday-school statistics; in 1911, 20,950 classes. And beyond the walls of the Sunday-school itself one finds the Home Department, designed for those who, for one reason or another, cannot attend the sessions of the Sunday-school, with a membership of 551,538 in 1908; and with 644,417 in 1911; or, in other words, showing a gain of 92,879 in three years.

Nor is that great middle section of the Sunday-school life,—the Adolescent Period,—to be overlooked. At this writing a large and representative commission chosen by the Secondary Division of the International Sunday-school Association is vigorously at work making most searching investigations of a great variety of conditions surrounding the life of the young people of today. It is intended that these young people shall not be allowed to slip away from the influence of Bible instruction in the most critical years of life, and earnest men and women are determined that Sunday-school workers shall know by careful deduction from a vast amount of testimony just what are the needs of these young people, how they are now being met in notable instance, and how they can be met more effectively and widely, so that the young people themselves may be kept in continued relationship with Bible study and Christian work. When the results of this investigation have permeated the Sunday-school consciousness, another era of efficiency will have been achieved.

Dr. H. M. Hamill in a stirring address on "The Bible and the Common People" before the thirteen International Sunday-school Convention in June 1911, gave this picture of the place that the Sunday-school has had in extending a knowledge of the Bible: "Out of the darkest era in the history of England, the Sunday-school came a little more than a century and a quarter ago; divide that time into five parts, and you have in the first quarter-century the multiplication of those strange schools of the Lord's Day in which spelling and reading and the church catechism were dominant, in order that the Bible might come to be read. Over the second twenty-five years write the words 'memorization of the Scriptures,' as a sign that the children of the common people were learning to read and to remember the Bible. Over the third quarter-century, place the word, 'extension' as a sign of the increasing might and power of the Sunday-school and the coming together of all communions in an effort to plant the Bible school in every nook and corner of the land. Over the fourth quarter-century write 'uniform lessons' as the greatest gift of Providence to the people since the day King James placed his royal signature to the Authorized Version. Over the last quarter-century, write the words 'the trained Bible teacher;' and then climb to the mountain top and watch for the coming of the millennial dawn."

IX

THE BIBLE AND THE SUNDAY-SCHOOL

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The Bible is that collection of sacred writings comprised in the Old and New Testaments, consisting of sixty-six books, known as the Canonical Scriptures, frequently called in these Scriptures and accepted by Christian faith as the Word of God. Aside from all differences of opinion relating to minor matters, the Bible is universally regarded by Christian people as furnishing the fullest expression of moral and religious truth and setting forth the highest ideals of conduct and character.

The Sunday-school is the chief agency of the Christian Church for instructing children and youth in the principles of morality and religion, leading them into vital spiritual experience, training them in right conduct and building them up in Christian character.

In this school of the Church the Bible is the chief text-book. It must be placed above all other books in authority and must be taught as being the expression in the highest sense of the will of God, and as containing the record of

God's chief revelation of himself in human history. This unique and authoritative character of the Bible is fundamental to the work of the Sunday-school. Until one has reasonably satisfied himself concerning it he is not prepared to enter upon the work of teaching the Bible in the sense in which the Sunday-school teaches it. A professor of literature may teach it as mere literature, and set forth its superlative excellence in this respect. But that is a very secondary matter compared with the character in which the Sunday-school teacher is supposed to view the Bible. The dignity and seriousness of this task are due to the fact that to him the Bible is the expression, in a sense and to a degree not true of any other book, of the thought and will of God.

This major proposition that the Bible is the Word of God carries with it as a logical necessity the proposition that it is an inspired Book. There is no other way conceivable by which the Bible could be entitled to this unique designation and implied authority. In some high and distinct sense God must have had to do with the production of this Book as with no other book in the world. We believe in the immanence of God in the world of mind as in the world of matter, even as the words of the Scripture imply in the saying that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." The fire of all genius has been drawn from this source. But it is not in this sense that we are speaking of inspiration in connection with the Bible. Solon is not to be classed with Moses, the Greek tragedians with Job, Plato with Solomon, Virgil with David, or Epictetus with Paul. The inspiration of the seers of the Bible was not like that of the sibyl of the heathen oracle. "Holy men of old wrote as they were moved by the Holy Ghost," and prophets were given the high commission to proclaim the "word of the Lord." There must be no uncertainty in our acceptance of this fact of inspiration. The denial of it would strip the Bible of all peculiar authority and leave no excuse for its being made the supreme text-book in any school. Divest it of that authority with which its higher inspiration clothes it, thereafter it would only be entitled to a place, though possibly to a preeminent place, among the great books of the world, to be studied with them without any peculiar deference or reverence. If the time ever comes when the Bible will be so regarded and classified, the Sunday-school will cease to exist because it will cease to have any peculiar mission.

But we must not make the mistake of identifying inspiration with theories of inspiration. I know of no inspired theory of inspiration. But fortunately the divine character of the Bible does not depend upon any such theory. Verbal inspirationalists and those who differ from them alike believe that the Bible is God's supreme Book. The great thing after all is the fact that the Bible is the record of the special revelation of Himself which God made in the world. The revelation is greater than the Book; the Book has its great value because it records that revelation. The revelation came first, the record afterward. Slowly, with infinite patience, and by the employment of many agencies, God developed a breed of men capable of knowing Him and responding to Him in the deeper emotions of gratitude and love. Then came the written expression of that higher life. And when we come to the New Testament we still have simply the record of the revelation of the divine life in the life of man. "The Word became flesh and dwelt among men and they saw his glory"; and then after many years, when that divine life had entered deeply into human hearts, the Gospel histories were written; the great thing was Christ. The Gospels simply testify of Him. From Genesis to Revelation it was ever the same: first the revelation of God in the lives of men and afterward the writing of that revelation. In this profound sense the Bible is the book of Life.

But the Bible in the Sunday-school is not to be regarded as an end but as a means. It is not to be studied and taught for its own sake but for the moral and spiritual interest of those studying it or of those being instructed in it. It is an instrument for spiritual culture and character-making. The purpose of the Sunday-school is to help its members to the attainment of the highest ideals in character, and the Bible must be thought of always as the chief agency in accomplishing this purpose. In other words, the Bible is intended to serve human needs; it was made for man, man was not made for it. This fundamental purpose of the Bible is sometimes overlooked, and through misdirected reverence it is thought of more as an object of worship than an instrument for use. The Bible itself gives no warrant for this misconception. Throughout all its pages it offers itself as the servant of the soul; it is a lamp for the illumination of the paths of life, a light for the guidance of human steps.

Regarding the Bible as an instrument and not as an end, seeing that its value consists in its adaptation to the needs of life, it is evident that it must be taught in the Sunday-school with intelligent discrimination, such portions of it being employed in instruction in every case as are adapted to the needs of those being taught. This is the central truth of the new type of Bible study now being introduced into the Sunday-school. The pupil has the first place. The mistaken notion is being abandoned that all portions of the Bible are adapted to all people at all stages of their development. So far from this being true, certain portions of the Bible valuable for adults are wholly without value to little children and early youth. This newer view of the use of the Bible in religious education is the logical outgrowth of certain changes that have been taking place in the general educational and religious life of our times. The ruling principle in general education during the last twenty-five years has been the recognition of the necessity of adapting the material of instruction to the succeeding stages of the mental development of those instructed. The history of education shows that the pupil for a very long while was denied this central position. Education was occupied with subjects, not with persons; the pupil was regarded merely as a receptacle for knowledge and scant regard was given to the question whether the material of instruction had any special interest to him. He was expected and required to receive it whether interested in it or not. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent need of the pupil receive first consideration. Modern psychology, particularly the study of the child mind, has shifted the educational center from subjects to persons. In the Sunday-school partial recognition of this fact has been made in the system of age grading, which has been generally adopted, and in the attempt to adapt a common lesson by special treatment to pupils of different ages. But it has long been manifest that no adequate adaptation can be accomplished in this way. Any perfect adaptation demands a difference in the material of instruction as well as in the treatment. Some subjects do not afford proper material for the instruction of children and youth at certain stages of their development. It is futile to attempt to adapt such material to their minds. They cannot receive it, cannot understand it, cannot assimilate it, and consequently it cannot enter into their natural growth. It may be forced on them, it has been so forced, but it has been rejected and resented by the very constitution of their minds. And the imposition of such unsuitable matter upon the minds of youth has worked manifold evils. Solomon expressed the demand of the mind as well as the body in his declaration: "Feed me with food convenient for me." That declaration embodies the whole philosophy of the new education. It is an effort so far as the Sunday-school is concerned to use the Bible with an intelligent understanding of the needs of life, an effort to say the right things at the right time to the right people. There is a very profound truth in the saying of the author of Ecclesiastes that, "to every thing there is a season and a time to every purpose under the heavens." The soul has its seasons which call for certain definite things, its appetencies, its peculiar hungerings, its changing interests, its distinct impulses. These changing and developing stages in the soul's growth determine the "times" for given instruction and guidance in intellectual and moral education. The wisdom and skill of the teacher consist in understanding these times and making adequate provision for their needs. The teacher is a musician, and the pupil is the instrument from which it is his task to evoke harmony. Must not the musician understand his instrument? It will be remembered how Hamlet rebuked Guildenstern for presuming to play upon him without understanding his mind while confessing himself unable to play upon a simple flute the stops of which he had never mastered. The principle involved in this rebuke, while Shakespeare did not have the teacher directly in view, has very important application to the teacher and he should lay it most seriously at heart. If we are to evoke music from the mind of the pupil, we must understand the pupil's mind. If we do not understand that mind, we may fret it and produce all manner of discord, and injure it, but we cannot play upon it. The music is in the mind, it is our task to draw it out. And it must be evident that we cannot use the Bible as an agency for religious instruction and development without understanding the minds of those to be given instruction, or without recognizing that the adaptation of the Bible as an educational instrument is not universal but particular and that it was never intended to be used except with rational discrimination.

By logical necessity, once we recognize that the soul is central in religious education, it must be seen that while the Bible is and must always be the chief source of knowledge for moral and religious instruction, it is not and, in the nature of the case, it cannot be the exclusive source. The sacred canon closed with writings produced not later than the first Christian century. But

God's revelation of Himself to the world did not then close. And the unfolding of God's Kingdom went on uninterruptedly and is still in progress. Jesus clearly understood that His truth was to be worked out in the life of humanity in the ages that were to follow. He merely introduced His Kingdom into the world; its development was to be a slow and long process. Christian history was to be the continuation of His divine life and the lives of His followers and the achievements of His Church were to bear witness to the truth of His teachings. Very distinctly He recognized that the era which He introduced was indefinitely higher than all that had gone before it. Of all those born of women none greater than John the Baptist had arisen; but Jesus declared that the least in His Kingdom was greater than John. Having His own great miracles in mind He assured His disciples that in the future those who believed on Him would do greater works than even His own great works. Consequently it is discrediting to the Bible itself to hold that we are not to go outside its sacred teachings for religious instruction. The Bible sets up the enduring and perfect standard of truth, but all history is an illustration and confirmation and fulfillment of its teachings.

Happily this nobler conception of the Bible in its relations to history and to the religious nature has been recognized by those who have prepared for our use in the Sunday-school the International Graded Courses. They recognize the preeminent importance of the Bible as the incomparable treasury of moral truth and as the record of God's highest revelation of His will, but they conceive that the greatness of the Bible is best seen by such a study of life as will show that it has been the determining power and molding influence in the world's advance in civilization, and that, more than anything else, the Bible has been the inspiration of that heroism and nobleness, that self-sacrifice and courage, which has made the greatest men most truly great. It is the thought of these leaders in religious education that the Bible cannot really be understood nor its essential and vital greatness appreciated until it is seen in the results which it has produced in the characters and achievements of men who have believed in it and made its teachings the guiding principles in their conduct. Those who have given us these new courses believe that the Bible should be the exclusive text-book of the Sunday-school; but they believe that the Bible cannot be made in any worthy sense the Church's *exclusive* text-book unless it is made the *inclusive* text-book, which has widened out into the moral history of the world. We are to stand by the Bible, but let it not be the little Bible but the great Bible, the Word of God preeminent, whose lines of light and power have gone out into all the earth.

The most eminent authorities in religious education, in outlining what should be included in Sunday-school instruction, have put down what are called extra-biblical studies as indispensable—indispensable to the most intelligent study of the Bible itself.

Hazlett, in his Pedagogical Bible School says:

"The Bible school should look beyond the mere entering one's name on the church roll. It ought to provide for the entire church. It ought to be so organized and equipped as to draw all ages and conditions of church members into it. . . . By the time one has passed through the school in all its grades, one should have a strong Christian character, be well trained and fitted for active Christian work, for important positions in the Church, and have a fair knowledge of Scripture, religion and religious life, the child and the youth and the best methods of teaching them. One should have a fair knowledge of the best literature of the world, of the history of the Christian Church and of the history of religion."

In "Principles and Ideals for the Sunday-school," by Burton and Mathews, we find the following statement:

"Throughout the course knowledge derived from the Bible, in order that it may serve the religious purpose of the school, must be set in relation to life. On the other hand, contributory instruction may legitimately be drawn from sources outside the Bible: from the pupil's own experience and observation, from those of the teacher, and from the still larger experience recorded in history and reflected in literature."

Mr. Henry F. Cope says in his book, "The

Modern Sunday-school in Principle and Practice":

"It is evident that in order that the curriculum of the school may be comprehensive it must include many subjects which could not be properly taught in the course of the usual instruction in the Bible. The reasons for what are sometimes called 'extra-biblical' studies in the Sunday-school must be clearly understood. Among the reasons are: 'Such studies are evidently necessary to full equipment for life and for service; these studies are not treated, as such, in the Bible, nor do they properly grow out of the study of the Bible from the viewpoint of literature, history or doctrine.'"

Pease, in his book, "An Outline of a Bible School Curriculum," makes the following suggestion:

"As the pupil passes through the various stages of development his interests widen and his needs become more complex. The curriculum, then, must be comprehensive, to touch him on all sides; must meet his widening horizon, must be rich in content, to supply fully every need, and not confined to any one aspect of divine revelation; else the life may become one-sided or narrow. For this reason we should not limit our choice of lesson material to biblical matter, as is done in most, if not all, of our present lesson systems."

Years before these expressions made by more recent leaders in religious education, John H. Vincent, the prince imperial for many years among Sunday-school leaders, said in his book, "The Modern Sunday-school."

"The Church should teach its youth and its adults the devotional literature of the ages in prose and poetry which has become classic and which promotes spiritual life.

"It should teach them the principal characters and events of church history.

"It should carefully train its members in the evangelical basis of all missionary and reformatory effort for which the Church is or should be responsible, and the facts which demand and inspire such effort.

"It is, in a word, the duty of the Church to teach what every Christian should know."

It should be clearly understood that these so-called extra-biblical studies are not non-biblical or merely secular, much less anti-biblical. Not for a moment do they displace the Bible from its position of preeminent authority; they are only intended for the larger exposition and illustration of the Bible itself. This applies particularly in connection with the new line of missionary instruction. The study of such a life as that of William Carey is not secular study in any sense. If there has ever been anything sacred in the world, God's call and guidance and use of William Carey is a chapter in sacred history. We are not to fancy that we are honoring the Bible by shutting ourselves up to it as containing the record of the revelation of God in the long-gone centuries in the lives of men and women turned to dust ages ago, while we refuse to see the revelations which God has been making through all subsequent time and is now making in the lives of men and women at this present hour. Our reverence for the Bible must not be so irrational as to prevent us from seeing the divine element in all history. Our Faith in the Bible must not crowd out faith in the living God as the dominant and ruling power in the world. So far from these extra-biblical studies having the effect of weakening faith in the inspired character of the Bible, they will in fact mightily strengthen that faith by keeping alive in the hearts and minds of the rising generation faith in a God who still moves upon the hearts of men by his Spirit and still reveals his purposes in the events and movements of human society. It is easy to believe in an inspired Bible when we believe in an inspiring God.

X

THE BIBLE IN SCHOOL AND SEMINARY

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The Men and Religion Forward Movement, which has swept the country like a spiritual storm, did not deal specifically with the Bible in the schools of the land. In the various excellent reports on Bible study in the great cities there are no suggestions for work of this nature. This omission is natural, since the churches were enlisted in this work, not the schools nor the leaders of school life. There is therefore no "report" to be made on this phase of the subject for the consideration of the Conservation Congress. But it would be manifestly unwise to have no mention of this aspect of the matter, though there are complications of a special nature that have to be faced.

The very absence of Bible study in so many homes makes it essential that, if possible, some opportunity be provided in school life for the securing of Bible knowledge. It is pathetic to know how many people in America have no Bible, how many do not read the Bible when they possess it, and how many misunderstand it when they read it. And yet the Bible is the lamp to our feet, the sheet-anchor of our civilization, and leads to eternal life all who will open their minds to its teachings. It is impossible to exaggerate the worth of the Bible to the modern man and to the modern state.

Shall the Bible be *taboo* in the American schools? Separation of church and state is now, and ought to continue to be, a cardinal principle of our governmental policy. This freedom was bought with a great price and must not be surrendered. It seems clear therefore that in the national, state, county and town schools the direct teaching of the Bible cannot be allowed. It must needs be colorless teaching and that would be worthless teaching. Besides, much of it would be incompetent and erroneous and even hurtful. The states differ greatly in the laws concerning the use of the Bible in the opening devotional exercises. The presence of Jews has its effect on the use of the New Testament. A concession is often made even to free-thinkers, so that no worship is allowed in the schools. Reading the Bible and worship could well be allowed in all the public schools. Attendance could be made optional for those whose parents objected to their presence at the worship. This much can be done without any loss of the religious freedom which the American people justly hold so dear. The mere reading of select portions of the Bible each day would do something to prevent the fearful ignorance of the Bible so apparent in the students of our schools. But it must be frankly admitted that it is not clear how the state can justly go further. In the state college, the Bible may be taught as literature, but even that is a very difficult performance with such divergent views of doctrine and of criticism as now exist.

The denominational institutions have a freedom in the matter of Bible study that is denied to state schools, but they do not always live up to their privileges. Some of them have no Bible classes at all, and do practically nothing to furnish the knowledge of the Bible to the students which they did not obtain at home or in the Sunday-school. Most of the denominational schools that do have Bible chairs do not reach the mass of the students. The work is usually primarily for the young ministers, and the other students either are not expected to take it, or do not take it because it is optional or because it is not credited in the A. B. course. Thus the denominational college is missing its greatest opportunity in American educational life, when it fails to put the Bible to the front in the regular curriculum for all students. If it exists at all, it is an "extra" on the side or an elective with no pressure to enter it, and a suspicion of undue piety if one does take it. Other things have crept into the courses of the denominational colleges, but the Bible course is still, as a rule, an apology and a makeshift. There are honorable exceptions, but the student life is as yet little influenced by these courses, because they leave them to the preachers. The best chance to secure trained leaders in the churches, teachers in the Sunday-schools, is just in the numerous denominational schools which enrol so large a proportion of the students of America. Here each denomination can teach the whole Bible as it understands it. The charge of sectarian narrowness sometimes made against these schools is puerile. The state schools are debarred from Bible teaching and cannot teach the whole Bible. The denominational schools can meet the demand to the satisfaction of their own constituencies, and as they understand the Bible and that is true of all other courses of study.

It is only fair to say that the Lutherans and Presbyterians have devoted much energy to Bible teaching, and the results have been distinctly encouraging. The Lutherans have catechetical instruction by the pastor in the church, and in the colleges the Bible is a part of the curriculum. The College Board of the Presbyterian Church in the United States pays appropriations only to such colleges as require "all regular students to take systematic Bible study as a part of the curriculum required for graduation" and a "positive Christian influence over the students" is demanded of the faculty in each college. In general it may be said that there is a growing emphasis on the Bible in the denominational colleges. The outlook is hopeful.

The private and undenominational schools and colleges have almost as much freedom as the denominational schools, some quite as much. The patronage of each school plays some part in the decision of the matter, as the presence of many Jews, for instance. In the purely private schools the personal preference of the principal or owner has much to do with the question. But the non-state and non-sectarian endowed schools can give Bible instruction, though, as a rule, of a more general nature than is found in the denominational institutions. Some of these colleges, both for men and women, are giving Bible teaching of a high grade. It is usually optional, and depends for its success largely on the worth of the teacher, as is true of all courses. Some knowledge of Old Testament stories has lately been added to the English work in the uniform standard college entrance requirements for women. The last generation has seen a distinct advance in the number and quality of Bible courses in schools. This is a cause for gratitude.

The students themselves have shown a remarkable eagerness and earnestness in the matter of Bible study. In connection with and growing out of the remarkable Student Volunteer Movement that has spread all over the world and the college Y. M. C. A. and Y. W. C. A. classes, we have seen groups of students organized in Bible study classes for the purpose of doing definite Bible work while at college. This fact is one of the most appealing and most hopeful signs of the times. It is the effort of the student world to correct a glaring defect in our educational system which deprives students of adequate knowledge of the most important element in our modern civilization. But it is well to note that voluntary Bible study is important even where good work is done in the curriculum classes. The denominational and private schools can adequately supply the need for Biblical knowledge as to introduction, historical background, criticism and general contents. What is often not done is the personal application in the devotional life and in Christian service and development of leaders. Here the voluntary Bible class is effective. This phase of the work is alone ample justification for the continuance of the voluntary Bible study class, even where cirriculum work is done. In the state schools the voluntary Bible class must of necessity cover the whole ground, which can be well divided between the curriculum and voluntary classes in the denominational and private schools. The Bible has brought us our freedom and our faith. It is like trying to rest the stool on two legs (Greece and Rome) to leave the Bible (Judea) out of our culture. Theoretically we may justify and logically argue that the home, the Church and the Sunday-school should supply this essential element in our knowledge. But practically we know that taking the country as a whole this is not the case. When we recall the fact that these Bible study groups in college are composed of the busiest men in college, the effort is all the more commendable.

They get of course, no credit in the college work for such private study of the Bible, but they do obtain a rich reward in the increase of knowledge and power for service. The importance of the continuance of these Bible study groups cannot be too strongly emphasized. Each year is showing a steady growth in the number and character of the Bible study classes. These groups of Bible students will become leaders in the student body. They will know more of the Bible and thus have more power in the use of the Word of God. They will also become leaders in Bible extension work in other schools and in the districts around the college. It will be a great day for the country when the masses of men and women in the colleges are actively and steadily enlisted in Bible study themselves. They will be active propagandists in the distribution of Bibles and New Testaments, and in the stimulation of interest in the study of the Scriptures. If the student life of the country feeds upon the Bible, the future will not go very far wrong, for we shall have a generation of cultured men and women who know and love the Lord Jesus Christ, who is the Key to the Scriptures.

The Bible in the Theological Seminary calls for much less comment. The study of the original languages (Hebrew and Greek) is still required for the full degree in most theological schools of the country. Some have relaxed on Hebrew and a very few on Greek. The thorough grounding of the seminary student in the Bible would seem to be an axiom in theological training. The Bible is the minister's specialty. He can be forgiven if he is ignorant of a good many other things, provided he is at home in the Bible. He cannot teach what he does not know. Other people will be excused for shallow acquaintance with the Bible, but the preacher must become mighty in the Scriptures if he hopes to win a hearing with men and really to help them in their lives. There is something to be said in favor of not insisting on Hebrew and Greek for all ministers, though it would be an unspeakable calamity if the mass of cultured ministers were to be debarred from the inspiration to be gained from the close study of the Bible in the original tongues. But there is nothing to be said in favor of the lack of knowledge of the English Bible on the part of all preachers. Curiously enough, the earliest theological schools in this country made no provision for the teaching of the English Bible to the students. That defect is now being rapidly corrected. It is the glory of a few schools always to have had strong courses in the English Bible on a par with the Greek and Hebrew courses. It was once possible for the minister to be graduated from the seminary without having read his English Bible through, but that is not true now of the majority. On the whole we may say that there is more Bible study in the schools of America than ever before in the history of the country. The problem is still a very real one that challenges the best thought and effort of the religious leaders of the land. But it is not a hopeless one, though there is much indifference on the part of students and occasional hostility on the part of skeptical or ungodly teachers. But the Word of God standeth sure. It will run and be glorified if given a chance in the American school life. It will transform the life of the land if it ever gets a square chance at the youth of our schools. It is still able to make wise unto salvation those who take it to heart and find Jesus Christ as Saviour and Lord.

XI

THE BIBLE AND THE YOUNG MEN'S CHRISTIAN ASSOCIATION

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1. Historical Introduction

The Young Men's Christian Association was born in an atmosphere of religious enthusiasm. The twelve young men who composed the first Association, led by one of their number, in whose soul the idea of such an Association found congenial soil, were moved to action by the religious needs of their fellow clerks in a London store. The first Association was deeply and aggressively religious and the movement has so remained in spite of the multiplication of its so-called secular attractions, which have sometimes seemed to casual observers to dominate its life.

Naturally the study of the Scriptures and the formation of Bible classes soon received attention. But in North America the more spectacular types of religious work, such as mass meetings and lectures, were given greater prominence. The Bible class and personal Bible study first received distinct recognition in American convention programs in 1871. At the International Convention of 1874, at Dayton, Ohio, one of the traveling secretaries of Great Britain, Mr. W. Hind Smith, gave several Bible readings and pressed the claims of men's Bible classes on the delegates. He made a profound impression on a number of American leaders such as the late Robert R. McBurney, and the late David A. Sinclair. They with others still living started an agitation for personal Bible study which has never diminished. Few State or International Conventions in the past thirty years have failed to make a place for topics touching Bible study. Mr. D. L. Moody, who was for several years President of the Chicago Association, aided materially in agitating Bible study in the Association.

The great Moody meetings in New York in 1876 revealed the need for the personal workers' training class. The first training class was held under the leadership of Mr. Richard C. Morse, General Secretary of the International Committee since 1869. Here was laid the foundation for the various text-books on personal evangelism, which have since had an ever widening use and are still almost the only literature of this kind in use.

The Student Association movement, a child of the City Associations, started on its career of largest usefulness in the early eighties. Along with the rising tide of missionary enthusiasm which began in 1886, when the first Student

Summer Conference was started at Mount Hermon, Mass., Bible study was given a prominent place in the program of Association work among students in preparatory schools, colleges, universities and professional schools, and has advanced with a steadily increasing momentum. The American Bible study methods have had a strong influence on the Associations in other lands. Several of the Association Bible study courses are widely used in China, India, Japan, Korea, South America and Russia, besides the countries of Europe.

The modern Bible study movement in the city, town and railroad Associations was born at the International Convention in 1897 at Mobile, when the demand for a special Bible study secretary, was crystallized in a resolution instructing the International Committee to employ such a man, and a fund was raised for the purpose. He was not found for several years. But the growing sentiment for this form of specialization had at last found expression. In special conferences of leaders selected from local Associations and State and International Committees in 1898, 1899 and 1900, plans for graded, adapted, progressive Bible study courses for boys and men were made, and principles, methods and hand books began slowly to be outlined. The number of different Bible classes in city, town and Railroad Associations has increased from less than 700 in 1898 to over 4,300 in 1912, and the number of different boys and men in these classes from less than 7,000 to over 80,000 exclusive of the upwards of 40,000 enrolled in Student Associations. It is interesting to note in passing how largely the Student Associations and the City Associations have acted and reacted upon each other, and in no other realm more than in the promotion of Bible study.

But what is perhaps more important, new types of Bible classes for special groups of men, such as soldiers and sailors in the army and navy, railroad and industrial men, high school and college students, with suitable literature have been developed. There are at present in general use more than fifty Bible study text-books which have been prepared by trained teachers during the past fourteen years. These courses are graded from the most elemental for boys of twelve to advanced courses for university men. (See appendix on literature.) Some of these courses have been translated into a half dozen or more foreign languages and many of them are having an ever-widening use in the schools, colleges and churches.

In closing this brief historical sketch, attention might be called to a curious and noteworthy fact—the creation of the demand and the response of English and American publishers for well-bound, limp, easily-handled Bibles, and compact styles of pocket testaments. The era of the practical every-day Bible, and its increasing use coincides with the era of the oldest and strongest, interdenominational and international religious organization of Christian men, the Young Men's Christian Association. Is this merely a coincidence?

II. THE ASSOCIATION'S FIELD FOR PROMOTING BIBLE STUDY

1. *The Membership.* There are in the Associations of North America approximately 600,000 members. These include about 110,000 boys between the ages of twelve and eighteen, two-thirds in school and one-third employed boys; 60,000 students in preparatory schools, colleges and professional schools, 90,000 railroad men and 15,000 members of the Army and Navy branches. These boys and men have joined the Associations and paid their fees largely for the purpose of physical and educational self-improvement. More than sixty per cent of them are not members of evangelical churches, and the proportion of these members is steadily increasing. Thousands of members regard the Association as a home and find much of their social life in the Association buildings. In some types of Associations, such as the Industrial, Railroad and Army and Navy, many of the advantages are available to young men of these groups under certain conditions, who do not become members. It will probably be fair to claim that the number of men within direct touch of the Associations' activities, as carried on in their build-

ings, and who can be called a part of the Associations' immediate field in which to promote Bible study, is equal to twice the paid membership, or in other words, upwards of 1,200,000.

2. With every passing year the American Associations in the scope of their activities are in the providence of God being led out of their buildings and compelled to change somewhat their point of view regarding the deeper significance of these rapidly multiplying buildings. This change does not mean a lessened efficiency or extent of the work in the buildings, but is in reality an evidence of efficiency. In a decreasing degree these buildings will be regarded as centers to which to draw young men, and in them directly influence the young manhood of the community towards religion and better living. The numbers of young men who need such advantages are increasing more rapidly than are the Association buildings and similar buildings in connection with local churches. While in no sense lessening its power to attract young men, the Association building must inevitably become chiefly a center from which young men go out into the community after being helped in their development in body, mind, and soul; led into Christian living and trained in Christian service and into the Church. They go out to establish and maintain their own homes, and into the sphere of their daily tasks, there to represent Christ and the Church. Experience shows that

in a comparatively few years the Association loses most of these young men as members, only to find them a little later as Christian business men, teachers, lawyers, physicians, identified with church life and in not a few instances as clergymen who received their first impulse towards Christian service in an Association training or Bible class.

No single feature of the Associations' Bible study work in the past twenty-five years has been more significant and useful than this and no kind of results are harder to tabulate or report in cold type.

3. In recent years, the Associations' relation to the men of the community has been steadily taking a wider sweep, as it has followed the leading of God. Open doors hitherto unrecognized are now seen. While the type of Bible class known as the "Extension Class" has been used here and there for thirty years or more, it was never adopted as a universal principle until about 1900. Experience and a sharpened vision have disclosed the far-reaching possibilities of Bible classes thrust out into the region of a man's daily toil, where nerve-straining monotony, fatigue, bad air, and vice abound and anything cheering, inspiring and uplifting becomes a veritable benediction. After a dozen years of experimentation, extension classes are now carried on at the usual hours and at such unconventional places as appear in the following table:

ONE HUNDRED PLACES

WHERE EXTENSION BIBLE CLASSES HAVE RECENTLY BEEN HELD BY THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

Academies
Armories
Army Posts
Beaches
Blind Schools
Boarding Clubs
Boarding Houses
Boiler Factories
Box Factories
Boys' Camps
Boys' Clubs
Boys' Homes
Buggy Factories
Business Colleges
Carpenter Shops
Carriage Shops
Chapels
Childrens' Homes
Chinatown
Churches
Club Rooms
Coffin Factories
Colleges
Cottages
Creameries
Dental Rooms
Dining Rooms
District Schools
Doctors' Offices
Engine Works
Farm Houses
Fire Stations
Forts
Foundries
Freight Houses
Gas Engine Works
Grammar Schools
Groves
Gymnasium
High Schools
Hikes
Homes
Hospitals
Hotels
Houses of Correction
Indian Reservation
Industrial Home
Jails
Jap Town
Lawns
Lodging Rooms
Medical Colleges
Military Schools
Mines
Mission Halls
Mountains
Nail Works
Navy Yards
Office Buildings
Orphan Asylums
Packing Houses
Paper Mills
Parks
Parlors
Pipe Mills
Plow Shops
Police Stations
Post Offices
Public Halls
Railway Offices
Railway Shops
R. R. Superintendents' Offices
Reform Schools
Refrigerator Factories
Roofs
Rubber Works
Sash and Blind Shops
Scale Factories
School Buildings
Settlements
Skating Rinks
Soldiers' Homes
Stammerers' Schools
Steel and Wire Works
Stock Rooms
Stores
Stove Foundries
Street Car Barns
Students' Clubs
Telegraph Schools
Theaters
Tobacco Factories
Town Hall
U. S. Naval Training Shops
Wagon Works
Water Service Building
Wholesale Groceries
Woods
Work Cars
Workmen's Hotels

Though Bible study of this type is necessarily fragmentary and elemental and the time of the class session is often limited to fifteen minutes, it is recalling men to the claims of the Bible, the claims of the Church, and the claims of God; and is making a distinct path to the church, whose claims thousands of these men have ignored for years. Extension classes are being projected into country districts, partly because of the development of inter-urban transportation, and the practical use of automobiles. This part of the Association's field is almost boundless in extent. As the Association has entered these open doors it has not only rendered needed service to thousands of hitherto neglected men, but it has also pointed the way to the local church and has shown how such work can be done within the bounds of her own parish and with her own hitherto unused resources of men and money.

4. The fairest mark of efficiency for Bible study is what it contributes to the problems which confront the local church as she seeks to help boys and men in their religious life. Suggestions have already been made regarding some phases of this part of the Association's field of service, but the following additional points should be mentioned, as contributions which may increasingly be expected:

(1) Training leaders for boys' classes, and providing unique facilities for such training in modern, convenient, well-equipped buildings.

(2) Conducting union teacher training classes for men. While teacher training in Sunday-schools has made rapid strides in the past decade, very few of those who complete the

standard courses are males. Classes, for men only, can be maintained in very few churches single-handed. In nearly 200 cities teacher training classes for men are maintained in Association buildings with most excellent results. Many of these men pass the International Young Men's Christian Association examinations creditably. This type of training class has been recommended wherever the Men and Religion Campaigns were conducted.

(3) Providing a down-town center for teachers and students who desired to spend a few minutes of spare time in the middle or close of the day in consulting reference books or periodical literature on Bible topics or methods of teaching.

(4) Experimenting with new methods and courses of study and in seeking to help distinct groups untouched by or inaccessible to the usual plans of church work, such as firemen, policemen, street car employees, night watchmen, messenger boys, and other similar groups.

(5) Organizing and promoting Inter-church conferences or institutes on Bible study for boys and men. Here the interdenominational character of the Association and its centrally located buildings enable it to render invaluable service to the churches of the community.

(6) Promoting simultaneous campaigns for personal Bible study, annual rallies and Bible class demonstrations.

(7) Providing a common meeting place for

conferences of denominational and interdenominational leaders and furnishing in the heart of the city an illustration of the essential unity of the Christian leaders of a community in their attitude towards the promotion of Bible study.

III. PRINCIPLES OF PROMOTION

It is fitting at this point briefly to summarize and define some of the principles which have been prominent in the development of Association Bible study in recent years.

1. *Lay Leadership.* Many of the Association Bible classes have been led by clergymen and employed officers of the movement. Nevertheless the insistent emphasis on the importance of discovering and training leaders has steadily increased the proportion of the classes taught by professional and business men, clerks and students. Older boys are being put into leadership of classes of younger boys. In 1911 more than 500 boys' classes were led by older boys. In this direction the experience of the Student Associations for the past ten years has been illuminating. Fully three-fourths of the Association classes in colleges are led by upper class men.

2. *Trained Leadership.* While emphasizing the place of laymen as Bible class leaders, more and more the kind of courses used and the rising standards of efficiency have shown the need of special training. Trained leadership has become an axiom in every modern, well con-

ducted Association Bible study department.

3. *Committee Organization.* The strongest Bible study departments in North America are those which are under the direction of a well-selected, intelligently-directed Bible study committee, with varying forms of organization and differing names. Frequently the work of this committee is sub-divided so as to give definite groups of specially qualified men distinct responsibility for varied types of classes. For example: Although there may be scores of classes, they may be grouped in some such a way as the following:

(1) Classes for training in personal evangelism or teaching.
(2) Classes for definite instruction in Christian truth, and for a grasp of Biblical facts.
(3) Evangelistic classes.
(4) Extension classes.
(5) Boys' classes of various types.

For the year 1911 of the 17,118 volunteer workers and members of religious work committees, more than 2,000 are on Bible study committees. Frequently they represent some of the leading laymen of the community, including men occupying important positions in colleges and universities.

4. *Small Groups.* While Association leaders recognize the value of the big mass class for men, experience indicates that the finest results are secured by each student when the

classes are small. This is especially true of boys' classes. In several Associations which enroll upwards of one thousand students each, there are forty to eighty different Bible classes and few classes have more than twenty students.

5. *Adapted Courses.* The educational principle of adaptation has been given a distinct recognition. This helps to explain the interest of special types of men in Bible study. For example: There are over 10,000 railroad men following Association courses, more than one-half of whom are non-church members. For several years it seemed impossible to get their attention to Bible study, but the rapid growth began soon after the preparation of special study courses adapted to railroad men. This principle has been recognized in courses for high school boys and for enlisted men of the army and navy.

6. *Graded Courses.* Both in the text-books for boys and for men in the city and town, as well as for college students, courses have been prepared or selected on the basis of a carefully followed plan of graded study. The results in all parts of the country for a decade have shown the wisdom of this principle.

7. *Home Study.* Because Association leaders believed so fully that the spiritual needs of boys and men should be met by daily, spiritual nutrition, they have steadily insisted that daily study should be made natural and easy in the text-books offered. Since this plan came into

vogue, about a dozen years ago, it has been followed in the preparation of nearly every new course. Even in the most elemental hand books for boys in the teens, daily work has been provided. The testimony of large numbers of students who have in this way formed the habit of daily Bible study, confirm the value of the plan.

8. *Practical Study.* Not only because of its interdenominational character, but because its Bible study features are projected for immediately practical ends, Association courses are so planned as to avoid unseemly controversy. While the aim is to put students in the way of fearless and original investigation, it also seeks to give them definite moral guidance and immediate spiritual help in their fight against daily temptations.

9. *Examinations.* For more than ten years, the International Committee has sought to lift Bible study standards and stimulate individual work by offering annual examinations in a number of standard courses. For example, in 1911, 26 such examinations were set and were participated in by 2690 students in 84 Associations in 28 states and provinces. In addition, the Canadian Associations offered National examinations in 1911 for the first time. The results of these examinations have been gratifying in the direction of the avowed purpose. Ideals have been raised, and the importance of personal, first-hand Bible study has been accentuated.

IV. THE DOMINANT NOTES

1. While recognizing the place of the Bible in the world's literature, and as the primary means of religious education, Association Bible study is constantly putting these in a second place. At different times courses of lectures have been given on such themes as, "The Bible as Literature," "The Poetry of the Bible," "The Jewish History Between the Testaments," "The Ethics of Jesus and Modern Problems," "The Bible in the Light of Modern Discoveries," and in some instances kindred themes have been incorporated in hand books for classes. But these courses have been exceptional, and have had a small use, compared with the courses prepared for specific first-hand Bible study. The dominant note through all the years has been the Bible in its bearing upon the personal, moral and spiritual efficiency of the boy or man. Other organizations within or without the Church have the facilities and the leadership for the technical study of theological, literary and social problems, but in its Bible study as in its educational and physical work, the Association has persistently stood for the personal, spiritual growth of young men.

The lamentable, widespread, and in many instances, complete ignorance of the Scriptures, which many supposedly educated men reveal when put to the test, and the failure of certain accepted methods for promoting Bible classes, actually to give busy men a working knowledge of the Scriptures, have emphasized the value of the types of Bible study for which Association leaders have almost invariably stood.

2. But personal efficiency is only a means to an end. The end is the making of a useful Christian character. No Bible class is true to the Association ideal for Bible study, which fails to impress its members with their obligation to the Church and to Christ as witnesses to the saving power of His gospel in the sphere of their daily calling. Such classes should lead their members to a demonstration of the reasonableness of the claims of Christ upon a man's every day life, and of the bearing of Biblical truth on personal conduct. Bible students should be led into increasing loyalty to their own church and into a growing sense of responsibility for the spread of the Kingdom of God in a world of sinning, suffering men, both in this and in other lands.

The personal workers' training class, the teacher training class, evangelism through Bible study, Christian stewardship, and a sense of responsibility to put the gospel quickly into contact with the young men of non-Christian lands, the giving of one's self to definite Christian service, in the ministry, in the Association secretaryship, and in Foreign Mission work, helping to promote clean recreation, and the many forms of civic and social service—these are some of the things for which Association Bible study stands and has persistently stood in past years.

The two dominant notes of Association Bible study are very simple: the highest standard of personal Christian living, and the noblest ideal of unselfish Christian service. The Young Men's Christian Association when judged by the interpretation of its purpose, as expressed by its leaders, exists not for itself, but to serve the church, the community and the world. This is consistently the two-fold purpose of its Bible study classes.

SPECIAL BIBLIOGRAPHY

Additional information regarding the Bible study features of the work of the Young Men's Christian Associations will be found in the following:

1. Religious Work for Men and Boys: Principles and Methods. Edition of 1912. A handbook for personal study and class work, revised by a selected group of eighty men, April 1912. (75c). Association Press, 124 East 28th Street, New York.

2. Annual Survey of Religious Work in the City, Town and Railroad Associations. A summary of local reports and a study of the North American work, published annually, 25 cents. Association Press.

3. Annual catalogue of graded and special courses of Bible study and kindred literature on work for men and boys. Association Press.

XII

THE BIBLE AND THE SOCIAL ORDER

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1. The Social Order

In the Social Order are comprised all the social relations wherein man is regarded, not as an individual unit, but as a social being. These associations are, some of them, *involuntary,* because they exist for the individual before his birth, and he has no choice as to whether he will or will not be a part of them; others are *voluntary,* because they exist as the result of more or less purposeful choice on the part of the individual; still others, because they partake of the nature of both the others, are properly called *quasi-voluntary*. All these associations find expression in the social world by means of more or less closely organized institutions. The associations of family life and the state or society, have, as their institutions, the home, and the government. When membership in the family and in the state is by birth, the associations are involuntary; when this membership is by adoption or naturalization, the membership is voluntary; in some communions, religion, and its institution, the church, are also involuntary associations, the infant being born into the church by virtue of the associational relations of its parents. Sometimes religion and membership in the church are conceived to be wholly and purely voluntary, being determined by individual choice, unrestricted by external authority. In many religious institutions, the association is *quasi*-voluntary, the infant membership, whether by birth or infant baptism, being regarded as not wholly consummated without the subsequent consent and assent of the individual.

In the field of voluntary association which makes up most largely our social order, there is the widest possible diversity of associations and institutions. Our western civilization makes it not only possible, but almost inevitable, that, if an individual fails to find an association whose life meets the needs of his nature, and whose institution meets his approval as an adequate expression of the idea which gave it being, a new association will be formed and a new institution added to the already complex social order. It is in this field of voluntary association that influence is usually most powerfully brought to bear, either to conserve or to reform any phase of our social fabric.

We may perhaps simplify our study of the Social Order by taking note of the fact that men are divided into classes, some of which exist by creation or necessity, and some, purely artificial, are created by human invention. Until the Creator changes his plan of the creation and procreation of our race, some individuals will be born to strength, others to weakness; some to skillful aptitude, others clumsy and inept; some nimble and quick of wit, others slow and dull; some with quick genius to acquire and gain and get, others with equal readiness to distribute and to give. The existence of such classes among men is a fixed fact in every social order. Castes, based on taste and temperament and preferences, have no such creational basis and are without existence, except in the minds of those who conceived them.

II. Reaching the Social Order

In the region of teaching, of touching mind with mind, there are no masses, but individuals. No teacher can teach a class, as a class, nor preacher convert or give culture to a church, as a composite unit. Every mass quickly resolves itself into individual units, and changes in the social order can be brought to pass only by human beings who are led to desire such changes. In all its aspects, the social order is made up of these individual minds which must be met, each in its own order and capacity, and to such individual minds, ideas or impressions must be imparted and incentives to action implanted. Social reform roots only in individual forms.

This simple fact will help to determine

methods of action by those who believe that the Bible holds a divine message for our Social Order. We ought to be, indeed we must be, foremost in knowing accurately how the human mind works. Otherwise, we shall never understand the action of individuals in their voluntary and involuntary associations, or in the creational and artificial classes in which we find men grouped. We must know how irresistible incentives are taken up and embodied to the creation and perpetuation of social life. Not otherwise can we wisely shape the delivery of the message from God, truly to inform and enrich individuals, broaden their sympathies, intensify their antipathies, and quicken in them the passion which men call the love of Christ.

III. THE MESSAGE OF THE BIBLE

A new order of things is upon us. Out of the experiments and experiences of the past, we have learned many valuable lessons. If we shall get at the true message of the Bible, it must be vigorously stripped to its realities. We must seek to see the Old Testament as Jesus Christ saw it, and to see the New Testament as Christ Jesus sees it. Once get it disentangled, we shall find the message of the Bible to be very simple and thoroughly sufficient.

God and Man! That is all, and it is all which those two terms may be made to mean to the individual man. Everything else is subordinate and incidental, agency or means perhaps, but never the end and object or the revelation. If ever the Bible is to be truly emancipated from the perversions of the past and freed from the trappings which have accumulated about it during the centuries, if ever the real message of the Bible is to be loosed and set free to grip the masculine heart and bring the social order into subjection to the eternal purpose of God, if ever a social order is to be made a reality, fashioned after the mind of God, full of grace and truth, the simple message of the Book must be thus grasped in all its simplicity and urged in all its splendid sufficiency.

The man who sweats and toils and struggles for existence and for the larger life of those he loves, has little use for the wealth of nonsense perpetrated in the name of Bible study. There are those who have only a scientific interest in the Book, who think they have time to reconstruct the history which produced the Bible and then reconstruct the Bible according to the history they have produced. The tragedy of the truth of Almighty God is not toyed with idly in the library. No passion to save the soul and society ever issues from an academic syllogism. In proportion as live men note the growing social chaos of Christendom and the world-order, the less patience have they for the mass of irrelevant items and inconsequential details which the curious mind can find and uncover concerning the Bible and its message. God, the living and eternal God, the Jehovah of the Jewish preparation, the "Our Father" of the fulfilment in Christ and His work in human history, the final Reality, without whom men are ever as shepherdless sheep—this God, with whom we have to do, and whose is the whole social order, must be individually discovered, declared, disclosed and manifested to individual men with the desperate earnestness of deathless conviction.

And Man! No human pen can paint the full picture of our sin-smitten, self-cursed race. The blackest picture ever drawn of Man, the first chapter of Romans, does not disclose the full reality, as we know it to be, when we reach out our hands and touch it, or open our eyes and look upon its wretchedness. Turn from man, as we find him in the world, and say what man is the man of the Bible message. There is but one full, perfect Man. This Man reveals what man is by revealing who God is. This Man alone gives unto men their only working knowledge of the living God, and He does it in the same process by which he set up upon the earth man's only working ideal of himself. This Man, to the breaking of his human heart, "bore our sins in his own body on the tree, that he might bring us to God." This is the divine side of the Bible message of this Man. The social relations He created and lived among men are the human side of the Bible's social message. These relations which He created and lived, the associations of every class and kind which He knew and taught, are impossible to Him and to us, apart from His personal relations to God. We dally much, in our complacent age, with the phrase, "The Fatherhood of God and brotherhood of man." One Man, and only one, has ever made this truth a living, workable reality. The Fatherhood of God and the brotherhood of man, apart from the Sonship of Jesus Christ, is a sentimental rattle of words. Christ, and the Christ-filled man alone can make it live and walk the earth.

IV. Delivering the Social Message of the Bible

Here, again, we may be assured that God's way is the only sure and perfect way. When God would set up upon the earth, His social order, He sent a Man, not *to tell* men how, but to *show* them how to make the voluntary and involuntary associations of our human life helpful and divinely fruitful. Jesus "began both to do and to teach." He lived the truth he taught. His teaching took significance and vitality from the life he lived. He invigorated life by the knowledge he imparted. He moved among men as one who regarded men as persons, objects of God's love and care, objects capable of being made fit for the eternal friendship of the Holy God. There is no other way but His way.

The artificial castes created by men had no existence in His thought or love. He showed the strong how to protect the weak, the learned how to teach the unlearned, the rich how to be guardians of the poor, and all how to love the unlovely and unloved. In the words He spoke and the deeds He wrought, He taught men to see the universal action and nature of the Father. When He finished the work given Him to do, He commissioned others to go and do greater works than He, because He returned to the Father. To those men whom He impassioned and empowered, He gave the world-wide and age-long ministry of reconciliation. He knew that men could learn His life only from Him—hence Christian discipleship. He knew that men could practice His life only by continuous contact with Himself and with the world He came to redeem—hence the Christian church and Christian society, and the passion to Christianize mankind. The social nature of His fellowship He emphasized by pledging His presence in the midst "where two or three are gathered together in his name." While men are busy seeing only things in space and time, He, Himself, will work in the midst, seeing the eternal realities, wondrously to fulfill the word of God, and to reveal through the church, to the whole universe, "the manifold wisdom of God." Men who touch life with the perfect Man, men who catch the social vision of the Savior of Man, men who take to themselves the purposes and motives of the Risen Man and put them into practice among men,—such men can deliver with transforming power the social message of the Bible for our social order.

V. THE PLACE OF BEGINNING

Family life, the home, has been the creative center of our civilization in the past. In the present social order, family life, the home, has lost its grip. The marriage contract is secularized. Property rights are protected while the divine rights of persons are flung careless to the wind. The marriage relation is animalized. Procreation is robbed of its essential sanctity and holiness. Parenthood is degraded. Babies are held in dishonor and made cheaper than personal comfort or economic convenience. Our social order is becoming the greatest group of home-breakers and home-wreckers in Christendom. In some great centers of populations we are granting as many divorces as marriage licenses. Boarding-house life is increasing at an astonishing rate by the growing patronage of both sexes. Where once the home dominated the social order, the economic motive and the equation of personal caprice now rule. It may be that the home and family life are inadequate to be the permanent creative center of our social order. But if the time has come when state and Church and all voluntary associations must build on other foundations than the sacredest of all social ties, the marital bond and holy parenthood, we may be sure that the character of the social order we are making will be sweepingly changed —and that not for the better.

Next to the home, the most potent social force known to us is the school. Ideally the church-school and the state-school exist to supplement the home-school. Actually the school most often supplants the home in the socializing of human life in its formative period. The work of the teacher-parent seems destined to become a more powerful factor in fashioning the frame-work of our social state than the work of the parent-teacher. The Bible in the home, at the family altar, is a fragrant memory with some, a cherished ideal with many, a present fact with few. By constitutional necessity the Bible is excluded from a rapidly increasing number of our state schools. It is treated with polite indifference in the curricula of almost all our colleges and universities. Only the church-school, the Sunday-school, supplying in such a painfully and pitiably inadequate way, teacher-parents who teach for love's sake—this institution alone has full and free access to the formative and determinative period of life, wherein the social message of the Bible must be delivered if it is ever to be effective to the creation of a Christian society.

Next to the home and school, sharing the privileges of both while embodying opportunities rarely known to either, the playground of childhood and youth is the most distinctive institution of our urban civilization. Here, at play, children educate each other more than they are educated by their elders. In play-life, more than elsewhere, under the merciless and scathing teaching of companions, individuality is whipped into personality, individual preferences are subordinated to group customs by drastic penalties, and life is socialized. Given proper incentives and impulses, surrounded by suitable conditions, child-life will grow and unfold more normally and succesfully in the companionship of childhood than by any so-called pedagogical tinkering. If the social message of the Bible is left unadapted to this special and particular period of human life, approximately up to the age of sixteen years, its loss can never be made good in later life.

Turning to what we are pleased to think—contrary to fact—are the more grave and perilous social ills and disorders, we find that the solution of them roots back into the composite problem of the home, the school, and the playground. For when men are grown, when they have formed their voluntary associations in vocations, avocations and recreations, they are, by necessity, increasingly indifferent to the individual and social message of the Bible. The intensely educational and formative period is past. If they are wrong, the task of reformation is infinitely more costly and less fruitful than would have been the task of right formation. We may thunder our Bible message as we will at the doors of political institutions, of legislative halls, judicial chambers, executive bodies, of dens of iniquity and halls of vice, at amphitheatres of pleasure and gilded excess, at ecclesiastical councils and the haunts of theological tradition—turn where we will and with what energy we will, the grown men who compose these associations and who yield loyalty to institutions are fixed. Temperaments have found expression in habits of thought and action. Preferences have accommodated themselves to existing associations and institutions, or made new ones. He who would deliver a radical or reforming message to an established social order has a job on his hands whose difficulty increases with every passing moment. The unwise reformer throws himself in desperation at the stone wall of entrenched tradition and fixed fact. The wise reformer sets to himself the task of a "former," and, in our case, he will take the social message of the Bible to himself and set it at work in the formation of the living human material out of which the social order must be created and by means of which it is perpetuated. Here we are face to face with a task fit for a man—and Christ.

VI. CONCRETE TASKS

1. *The Church.* The local church is a pivotal and vital association and institution. By its actions and inactions, fidelity is fostered and infidelity is made. The Church must be converted to Christ. The individuals which compose it must be converted to the practice of the Christian faith. This is the first and most urgent task of Christian men who have caught from Christ his social vision. And there is much of encouragement here. In recent years

wonders have been wrought within the Church. Vastly more than we are apt to realize, the Church of Jesus Christ in America is alive to the truth that she has not kept touch in the past with the human life Christ came to save. Dogmas, happily, are falling into disuse. They have been and always will be pleasant toys for philosophers at intellectual play, but of what earthly use are they to men in daily battle with the crush and clash and shock of things! About the most useless thing in the universe is a doctrine which cannot be lived, a proposition that cannot be put into human practice. Such things are plainly irrelevant to salvation. Only that which ministers to life, the more abundant life, can fit into the living program of the Saviour of life. The individuals who compose the Church must be taught that they believe, religiously, what they live and not one whit more; that the Church is a witness to the truth of God, precisely in proportion as the church practices the truth she preaches. Such heresy as this might work havoc in some pulpits and classrooms. But if a vacuum be left, be sure that Christ will fill it.

2. *Bible Study.* The next step, naturally, is part of the first and inseparable from it. Every man who catches from Christ the social vision of a new society dominated by the mind of Christ will give himself anew with fresh and growing interest to Bible study. By it he fortifies his faith, corrects his vision, regulates his

program, quickens his conscience, and stimulates his will to do right sturdily the will of God. When desire is kindled, when a man's "want-to" catches fire and burns with holy zeal, the study which once has been a drudgery is now a delight, and that which may have been perfunctory and profitless becomes a growing fruitful joy. The man who "wants to" will find from Genesis to Apocalypse, God teaching men the eternal truth of stewardship—the stewardship primarily of man's own God-loaned energies of body and of mind; the stewardship of his fellow man—especially of him who needs him most; the stewardship of every living thing that God hath made; the stewardship of the secrets of God, "wherein especially a man must be found faithful." A social order built on the principle of loyalty to the stewardship we have from God will glow right cheerily with the social message of the Bible.

3. *The Man.* A third constructive step, again dependent on and part of the other two, is individual devotion to the humble but momentous task of showing men how to practice the social gospel of the love of God. Merely telling men about it will never do the work. Men who will follow Christ and fulfill His program for man must also "begin to do and to teach." Herein is the glory of our manhood, the crown of masculinity. Let us say it very humbly and in conscious recognition of the responsibilities it involves, but the most potent and persuasive

force in the human universe is a living man doing the truth. Out of the infinitude of ministries at his command, God could find no other such powerful force to woo rebellious wilfulness to submissive trust in himself as a Perfect Man. There is an heroic work of transcendent social import to be done. None but a man, a Christian man, a man in touch with Christ and men, can do it. The task begins, very simply and unostentatiously, right where the man is now. But the end of the task,—only the God who overturns and overturns and overturns, can see. The transforming power of the task is in the man; the far-reaching effect of it is in the hand of God.

4. *The Family.* Family life, the home, is as we fondly believe, the most characteristic institution and the foundation of all that is fit to endure in a social order. The Christian man must get the right vision of the right start to a creation of a right social order. This vision the man will get from Eph. 5:22—6:9. Being obedient to his heavenly vision, the man will promptly put it into practice and be unto his wife as Christ is unto His Church. He will regard his paternity as his most precious stewardship from God, and provide, according to his best ability, that his children shall have such conditions in home and school and playground as are best suited to their growth in health of body and wholesome holiness of soul. His household will treat servants as if they were "stew-

ards of him with whom is no respect of persons." Servants, so shown the social message of the Bible in action, will more easily be led to serve "not in the way of eye service, but as servants of Christ doing the will of God."

5. *Society*. The next step, still integral in a whole inter-dependent process, is taken when the Christian man begins with broadening sympathy to practice the broader social stewardship in pulpit or press-room, in laboratory or at the lathe—in whatever voluntary association or institution of the social order he is allied. It is useless to begin with the outer crust of a social order; hearts here are too hard and customs too callous to yield appreciable results. The social gospel is no harness to be put on society, but a heart to be put into it. The leaven must work outward, and be worked outward, from individual hearts into which God works the passion to will and to do of His good pleasure. Untimely agitation is pernicious. Timely reformation must begin far enough back, in the processes of human life, so that the desired social order will come inevitably, as the normal result, the natural expression of a well defined and full-formed social consciousness.

VII. CONCLUSION

God and Man! These are the fundamental realities, the center and circumference of the Bible message to man from God. A social order with no God in it would be a curious thing, nay, as man is, an inconceivable thing.

Through many barren centuries the Bible was degraded and forgotten. Salvation was made contingent on submissive obedience to the church. The Bible was recovered and its message caught in part. Other centuries passed, well nigh barren, except for controversy and dissension. Salvation is conceived to be a very selfish thing, a leading of individual souls through a joyless time and a saving of them from a more or less joyless eternity by means of some particular process of which each party counted itself the exclusive possessor. Today, near and far, the Church of the Lord is waking to a new joy and a new vision of an old message of the Bible. It was God's love for the world which brought Christ down out of heaven and sent him back by the heart-breaking way of the Cross. Salvation is for the *world*. The life of the Perfect Man was lived in this *world* that Christ might show how the wide world might be saved by Him unto God. To the smallest social group, the two or three, who could meet representatively of Him, He pledged His personal presence.

Slowly, toilsomely and blunderingly, and yet, perhaps, as rapidly and easily and accurately as is best according to God's program, the Church has learned much about what not to do, and how not to do it, and has come up to now with new vision, new purpose, new program and new plan. Man is to be saved. Humanity is to be Christianized. The social order, in all its classes, in all its associations, voluntary and involuntary, is to be brought in Christ unto a perfect man. The stone is rolled away from the door of the sepulcher in which men buried the true social message of the Bible. Christ is risen in his Church as truly as he is risen from the Arimathean's tomb. A Christian society is actually being recreated in all the earth. A social consciousness is stirring mightily in the World-Church. The mind of Christ, the social message of the Bible, is being preached—and practiced, too. The old order is passing away. Out of present social chaos, that which is fit to live will endure; that which degrades and disintegrates and destroys will pass away. God wills it so! The social order now in process of creation, is coming through the emancipated Bible by the living Christ. It is marked by growing loyalty, by a conviction of the heart that life, in all its energies and relations, is a stewardship, not a possession. In a vague and crude way, now being clarified, we have realized that the real and true Christ-man is not the hermit in seclusion enjoying his religion as a thing apart, but the stalwart, robust, social steward who heartily abhors the evil and as sturdily cleaves to that which is good. In the new order, our social problems, race problems, economic problems, domestic,—and if there be any other problems, are all finding a complete solution in a wondrous way. "Not looking, each of you to his own things, but each of you also to the things of others." It is simple. It is sufficient. It is the mind of Christ. In this the purposes of God and the plans of men make up a new heaven and a new earth wherein dwelleth righteousness.

XIII

THE BIBLE AND MISSIONARY EDUCATION

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The Bible has a number of significant relations to the missionary enterprise. First of all, it contains that body of Christian truth which Jesus called the "good news" or the "gospel" and which He commanded should be proclaimed throughout all the earth. This "gospel" is the missionary's message which he preaches and expounds unto the salvation of men.

In another sense also the Bible is a missionary book. It often precedes the missionary and prepares the way for him. Its printed pages find lodgment in places where the spoken word would not be heard. It also becomes the handbook for the new converts and upon its teaching the Church is founded and renewed. The story of its translation into a half-thousand dialects and languages is one of the Church's inspiring romances.

In both of these ways, the Bible is a force for the expansion of Christianity. But, it also has an intensive educational value. It is the source book for religious education. It is for the building up of believers in Christian faith and practice. Here, too, the Bible enforces expansion, for, in so far as the members of the Church at home realize its missionary teaching, will they make possible larger conquests in the unevangelized world. It is in this latter sense that the Bible is treated here.

The theme in question form is, "What contribution does the Bible make in developing individual missionary character?" Helping men and women to become home or foreign missionaries is not what is meant, but rather that all Christians should live the Christ-life of service wherever they are placed in the world's work. Christians at home and newly-made converts in foreign lands equally share this obligation.

From the standpoint, therefore, of this educational use of the Bible, its missionary message to the individual Christian is to be found in the example of the life of Jesus Christ, the lives of His followers, the lives of those prophets of God and of wider vision who preceded Christ, the record of the progressive revelation of God as the Father of mankind and of His divine purpose in the world, the institution of the first Christian churches and an account of their first missionary work, and, finally, the thought of the Bible as a whole, inspired of God, as containing the plan of the world's salvation. Some may say, "All Bible study must then be missionary," and so it may be, for the point of view from which any lesson is studied or taught, the scope and breadth of its outlook, and the direction given to its personal application determine whether or not it is missionary.

1. *The Example of the Personal Life of Jesus Christ*

Jesus Christ, as the object of faith, is the focal point in the decision of men to live the Christian life. The characteristics of this life in its attitude toward God and men will be determined largely by the degree in which the personal life of Jesus becomes for each one the pattern and the guide in daily experience.

(1) The life of Jesus gives us a personal ideal—the life of a perfect man in whom the principle of sacrificial living finds its supreme climax in the death on the cross by which all mankind claims salvation.

"How simple, and how majestic in its simplicity, is Christ's attitude and spirit toward the world. His mind is disburdened of all questions of sectarianism and race prejudice. He has incarnated Himself in the life of the race, and every interest of the race is dear to Him. He is unhampered by autocratic tradition; he is incapable of the lust of conquest. His heart beats in unison with every upward impulse of humanity, and bows in sympathy over each futile effort. The griefs of the world weigh upon Him. He weeps for its sins. He loves the world with an eternal passion, as of an Only-begotten from a Father. He gives His life for the world in atoning sacrifice with joy that despises the shame of the cross, saying: 'If I be lifted up, I will draw all men unto myself.'"—President Charles Cuthbert Hall, D.D., *The Aims of Religious Education,* 60-62.

(2) His daily contact with the people of His own and other races produced many concrete situations and problems in the solution of which Jesus suggests the spirit and method which may serve as a guide to all men.

(3) He demonstrated clearly in daily living man's attitude toward God and the human race.

"When we gather and classify all the data in the life of Jesus Christ, supplied by deed, or word, or by the not less eloquent implications of silence, showing His temper and mental attitude toward the world, it may be said that three generalizations of great sublimity appear to control His thinking and to furnish Him a basis on which to live and die. These are: the Father's impartial interest in humanity; the unqualified value of human life; the essential unity of the human race."—President Charles Cuthbert Hall, D.D., *Christ and the Human Race,* 72.

(4) In His teachings there are found those precepts and principles necessary for the establishment of the Kingdom of God on earth, that ideal social order in the world in which all men in their relation to God stand as sons and to one another as brethren.

"The supreme truth that this is God's world gave to Jesus His spirit of social optimism; the assurance that man is God's instrument gave to Him His method of social opportunism; the faith that in God's world God's people are to establish God's kingdom gave Him His social idealism. He looks upon the struggling, chaotic, sinning world with the eye of an unclouded religious faith, and discerns in it the principle of personality, fulfilling the will of God in social service." —Francis Greenwood Peabody, *Jesus Christ and the Social Question*," 104.

2. *The Example of the Lives of the Followers of Jesus*

The thoughts and deeds of Peter, James, John, Philip, Stephen, Barnabas, Paul, Timothy, and others interpret the Christian life as inspired by the immediate presence of Jesus and of His Holy Spirit. Was it a narrow, self-centered or miserly life which these men lived? What did it mean for them in daily living to be called Christians? What did it mean for them as leaders of the early Church to be conscious of the significance of the death and resurrection of Christ and of the Pentecost experience? The value of these characters for missionary education lies rather in teaching and studying them as *followers of the Christ* than as ecclesiastics or champions of new laws and doctrines.

" . . . there is one thing in which they are indistinguishable—the attitude of their souls to Christ. . . . He determines, as no other does or can, all their relations to God and to each other."—James Denny, *Jesus and the Gospel,* 329.

Contrasting the world and the Church in a summary to Chapter V of his *Early Days of Christianity,* Dean Farrar writes: "In the world men were hateful and hating one another; in the Church the beautiful ideal of human brotherhood was carried into practice. The Church had learnt her Saviour's lessons. A redeemed humanity was felt to be the loftiest of dignities; man was honored for being simply man; every soul was regarded as precious, because for every soul Christ died; the sick were tended, the poor relieved; labor was represented as noble, not as a thing to be despised; purity and resignation, peacefulness and pity, humility and self-denial, courtesy and self-respect were looked upon as essential qualifications for all who were called by the name of Christ."

3. *The Example of Israel's Prophets and Leaders*

The essential differences between the personal lives of Old Testament characters and those who lived with Christ and after Him are breadth of sympathy, intellectual outlook, and spiritual vision. In other words, they lacked just those qualities which were characteristic of the Christ and which were His contribution to the religious life of the world. This does not mean that their lives contain no material for missionary education. On the other hand, the Bible student will seek to discover how each one tried to interpret for his own age the meaning of love to God and love to fellow men.

Abraham exemplified the true spirit of the East in his hospitality and in unselfish obedience to the divine will. David's kindness to Mephibosheth was evoked by the remembrance of his early covenant with Jonathan. The good deeds of Elijah and Elisha foretold the days when men should see the Son of Man "going about doing good." The picturesque prophet Amos in the market-place at Bethel preached social and economic justice on behalf of a burdened people. Hosea, whose supreme doctrine was love and kindness toward man and all of God's creatures, expressed the goal of all life and human experience in that perfect peace and happiness which come through harmony with the eternal Father. Isaiah, the wisest statesman, the truest patriot, and the most heroic spirit of his age, stood fearlessly by his duty in responding to the king's call to public service. Micah stood as the tribune of the people and although one of the most unpopular men of the hour, was one of Judah's most effective citizens.

"From Jeremiah apparently comes that profound message which builds the older revelation through the Hebrew race to the fuller and more perfect revelation through the great Prophet-Teacher of Nazareth. The new covenant is between God and the individual. Its terms were to be inscribed not on perishable tablets of stone, but by God Himself on each human heart. The words and life of Jeremiah himself illustrate in part the character of that divine teaching. It was to be taught, not by the lips of prophets, priests, or sages, but through vital, personal experiences, and as the Spirit of God touched and guided the spirit of man. It was a teaching which placed little emphasis on ceremonial and forms, but demanded the whole love and service of each human being. . . . Thus Jeremiah gave to the race that conception of religion as a personal spiritual relation between God and man which is the foundation of Christianity and of all true faith." —Charles Foster Kent, *The Kings and Prophets of Israel,* 306.

4. *The Record of the Progressive Revelation of God and His Divine Purpose for the World*

For such a study, the Bible cannot be separated into small parts. One must be well enough acquainted with the movement of events from Abraham to Ezra and Nehemiah through the days of the Maccabees to the Life of Christ, and finally in the onward progress of the gospel from Jerusalem throughout the then known world in order to see them in perspective and to discover the underlying motive in it all. The limits of this paper will not permit of details in this historical survey. It can only point out the significant places.

(1) The History of Israel

As a whole the age represented by the history of Israel was unmissionary and often anti-missionary. For his own inspiration and help, the student must seek the underlying purpose by which he can understand the meaning of this history. Israel was a chosen people, the divine choice having been expressed in the covenant of Jehovah. They were chosen for a mission, to be a blessing to all peoples and to furnish to the world its Saviour and Lord. In the process of training for their mission, they themselves had to come unto the knowledge of Jehovah and to give their allegiance to Him as the one true God. They also had to distinguish themselves from all other peoples in lives of purity and righteousness. Sometimes the way was hard, as in the exodus, the founding of the Hebrew state, the exile, the establishment of the remnant in Jerusalem, and their later conflicts with the Gentile world. Prepared thus for God's message to the world, they rejected Him, and lost the heritage which would have come to them as the proclaimers of the new dispensation.

(2) The Prophets' Teaching of God

The wonder of the Old Testament's teaching about God can only come to those who trace the ever-widening conception which those chosen people had of Him. The God whom Jeremiah preached and whose heart is revealed in the story of Jonah was bigger and greater in every way than the tribal deity which Abraham knew when he left his home in the East to journey to unknown lands. Whatever may have been the conception of God in the days before Moses, the facts seem to indicate that He was considered a local deity only, sometimes attached to certain places, pillars, trees, stones, and sometimes worshiped at heathen altars. The early Hebrews were also in danger of worshiping foreign gods.

It was not until the days of Moses that Jehovah was proclaimed the God of Israel, alone to be worshiped by the people whom He had chosen. While they granted deities to the other nations, Jehovah was the one God of Israel. Then they came to regard Jehovah as supreme among all the gods of all the nations. The leaders, after the days of Moses, gave Him personality and He entered into close covenant with His people, protecting, ruling, guiding them, and giving them victory.

It is left for the prophets, however, to enrich and develop the idea of God. They proclaimed Him as moral and spiritual. Finally true monotheism culminates in such passages as Isaiah xliii. 10, "Before me there was no God formed, neither shall there be after me"; and in Isaiah xliv. 6, "I am the first and I am the last, and besides me there is no God." We notice also the new thought that Jehovah is not only the God of Israel but of all nations. (See various passages in Deut. and Isaiah; in Jer. x. 7;

Ezek. xxxiv. 4, 9, 15; Mal. i. 5, 12, 14 and elsewhere.)

After the exile, the Hebrew people came to a crisis in their thought of God. While there was no longer any danger of idolatry, they made Him exclusive and self-contained. More and more He became separated from the world and emphasis was laid upon the law. Against this conception, the story of Jonah is a vigorous protest. In this wonderful little book we have the climax of the missionary teaching of the Old Testament. Jehovah, the God of Israel, *has regard* for a heathen city!

(5) The Revelation of God in Christ

As contrasted with the Old Testament, the New Testament emphasizes the universal fatherhood and love of God. This is the essential meaning of the life and death of Jesus. The doctrine of the universal fatherhood is that God is love and that He manifests His love by sending his Son into the world to save it.

(6) The Record of the Primitive Church

This record is traced in the Book of Acts. At the very beginning, there are two outstanding facts, the resurrection of Jesus and the descent of the Holy Spirit. At last there was given to men a message and a dynamic which would make known the name of God throughout the world.

We note, first, the struggle to differentiate Judaism and Christianity, and then how the Christian Church gradually broke through its narrow Jewish limitations. The steps can easily be traced and will be recognized in the following: the appointment of deacons, all with Greek names; Philip's experience in Samaria and with the Ethiopian eunuch; Peter and the baptism of Cornelius; the sending of missionaries to Syrian Antioch; the commission of Paul and Barnabas; preaching to the Gentiles in Pisidian Antioch; the Council at Jerusalem; Paul's entrance to the Græco-Roman civilization in Macedonia and his coming to Rome.

Thus the survey is completed. It is a progressive movement. The separate instances, figures, and events are more or less familiar. They are reviewed here only to show that their missionary significance becomes vital in the lives of present-day Christians only when they are viewed in perspective and as a whole. Let our men and boys come to feel that they are an essential part of this movement begun in the days of Abraham; that God did not cease to give Himself to men when the Scripture canon was closed, and that patriarch, king, prophet, priest, disciple, and early Christian missionary have set a standard for Christians of all races in all times by each one being true to his God in that stage of progress in which he was permitted to live and labor. Our modern Bible study must reinforce the Christian thought and feeling of today by such a comprehensive survey.

5. *The Thought of the Bible as a Whole as the Inspired Word of God*

In describing his purpose in writing his book on the missionary message of the Bible, Dr. Horton says, "We desire to see the Bible in its natural light, to understand the relation of its parts and the growth through many centuries of its idea; we wish to see it as embedded in the life of mankind, and as it is related to the religious conceptions and aspirations of man. In making such a survey we expect to discover and to clearly grasp the truth that, as the Book is the authentic and variegated record of the way in which God has gradually, but surely, revealed Himself to the human race, so it is the great and unchangeable means by which that revelation is to cover the whole world and bring all men to the full, clear knowledge of God."—Robert F. Horton, *The Bible a Missionary Book*, 30.

Only as men come to realize that the Bible is the full and complete record of God's plan of redemption for the whole world, will they have permanent conviction that it is the inspired Word of God. It will not suffice to teach them this truth dogmatically, or blindly, or with superficial scholarship. We want them to have all the confidence and assurance which the knowledge of the progressive revelation of God and of His purpose in the world can bring to them.

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A suggestive statement of the divine providence in missions, largely based on the teaching of Scripture.

Carver, William O.—Missions in the Plan of the Ages. (**$1.25)

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Fiske, Martha T.—The Word and the World. (Cloth, .40; paper, .25)

Outline studies of typical missionary passages in the Old and New Testaments; arranged for daily study; useful for individual or class work.

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A study of the gradual unfolding of the divine plan of the evangelization of the world as successively revealed in the Old and New Testaments.

** Net books.

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An outline study of the Bible and missions arranged for a series of eight studies. Suggestive and helpful.

XIV

REMARKS ON PRESENTATION OF REPORT

OZORA S. DAVIS
President Chicago Theological Seminary.

In the report of the Commission on Bible Study, we have endeavored to outline somewhat generally the purpose, the point of view and the methods that should obtain in modern Bible Study, after having first traced the steps by which our English Bible has come into being. Then we have attempted to show the place that the Bible and its study should occupy in various spheres of life, beginning with the individual and working out through enlarging areas in home, school, church, the social order and world-wide missions. Turning to the report as a whole, the Commission desires to call attention to eight items.

1. There is wide-spread ignorance of the contents and teachings of the Bible among the men and boys of the United States. This is shown not only by the statistics cited, but also by the practical experience of the teams. Men and boys in general are not familiar enough with the Bible it-

self; they find their places in it slowly and with great uncertainty; they often take a long time to find, for instance, the twelfth chapter of Hezekiah, when they are asked to do so; they are not able to give any adequate report of the contents of the Bible books. There are exceptions, but in two campaigns the speaker has been told more than once: "Men think that the Bible is a back number." This fact we must reckon with at the beginning, in order that we as men may go to work to change it. The first note in this report is minor; it is the only one of its kind in the octave, however.

2. There has been a most gratifying gain in Bible class work for men and boys within the past few years. We can touch this but briefly under three heads:

a. Voluntary Bible study among students. This has become a regular department of all College Christian Associations, and in some respects is the most gratifying line of student work today. In the smaller colleges and in the greater universities there is growing activity in Bible study among the students.

b. The report shows the interesting and profitable extension work of the Young Men's Christian Association and Young Women's Christian Association as they carry Bible study into all kinds of places where men and women are employed. We commend to every church the importance of carrying the extension class into shops and factories.

c. The Commission rejoices in the organized Bible class movement, pressed vigorously by the International Sunday-school Association since 1905. In six years from that time, covered by reports, there has been a gain of three million members in Sunday-schools. It is conservatively estimated that one and a half millions of these are men and boys.

We believe that the Men and Religion Forward Movement makes it imperative to press vigorously now a campaign especially for organized Bible classes among boys.

3. We desire to call attention to the importance of individual Bible study.

I wish to call attention to one sentence in the report which is the fairest meeting of the objection that men are too busy to study the Bible, that I happen to have seen: "But we all do a great many things for which it is hard to find time; we make time. And then, too, very often lack of time is due to negligence. If a man made no more effort to systematize his business than he does his time away from business, he would have the same difficulty with his business as with his Bible study."

We wish to dwell upon the principle of the economy and wise use of spare moments in the home study of the Bible. The wider use of the various Daily Readings would be of the greatest value in making busy men familiar with the contents of the Bible.

To this end the Pocket Testament League is most useful. It has extended around the world; its members take the simple pledge that they will read a chapter in the Testament daily.

While there is very little virtue in carrying a Testament simply as an end in itself, the very presence of the attractive little book materially aids in real study of it.

4. The Home Department of the Sunday-school is a mighty agent for the promotion of individual Bible study. It has been used too exclusively by the aged and shut-in, and chiefly by the women of the Church. We urge every effort to extend the Home Department and especially to adapt its work to men who are unable to attend the classes for Bible study. We are confident good results will follow.

The Commission's articles lay stress upon the importance of the use of the Bible in the home.

The family altar has fallen into disuse in the homes of a great majority of the members of our churches. The scene in the Cotter's Saturday Night, from which Robert Burns says "sprang the glory of Scotland," is not often to be seen today in America.

The teaching of the Bible from the lips of a mother and the sound of prayer from a father ought not to be denied any child in any Christian home of this land. The Commission feels intensely the urgency of this situation and calls upon the men of these churches and the delegates to this conference to resume their rights and privilges as priests of the temple in their own home and to lead the family circle in the worship of God.

The Family Altar League is doing noble service in restoring to Christian homes the acts of Bible reading and prayer. We commend it.

5. The Commission desires to emphasize the continued primacy of the Sunday-school as the field for the study of the Bible. It would sound the call to the men and boys of the country to rally to the Sunday-school as pupils and as teachers. Men are needed to teach classes of boys. No less do the men need the Sunday-school, in order that they may receive the inspiration and moral furnishing that comes from Bible study.

We also reaffirm the principle that the Bible should be the text-book for the Sunday-school and for the organized Bible class. This question has appeared so insistently during the campaign that few words need be given to it now. The Bible organization should be a Bible class, studying the Bible and seeking to apply its teachings to modern life. There is now a social condition of our age which is foreign to the interest of the men and boys of America as they study the Bible; but their first concern is to find out what the Bible teaches, and then to apply that teaching to social conditions. This preserves the right order. The men's civic forum and the men's class for the discussion of social and economic problems are mighty agencies for the creation of a civic Christian conscience and enlisting the masculine life of America in social service; but it is a fatal error to substitute the discussion class in economic or social conditions for the Bible class. Our principle is this:

First: Application of the truth of the message in the Bible; second, apprehension of the conditions of the age in which we live; third, application of the Bible truth by men of the age, who know it, to the conditions of individual and social life in the generation in which they live. For these principles we stand and these principles we commend to the Congress.

6. The campaign has revealed more fully the essential weakness of the Church as engaged in Bible study. This consists in our lack of trained teachers. It is a part of that outstanding failure in program which today is filling many of our leaders with dismay; namely, the Church has not given sufficient attention to wise selection and the adequate training of her leaders. We have been so earnest in the enlistment of our army that we have forgotten to train our generals and commanding officers.

In this connection I would remind you that theology and theological education and theological seminaries are the easiest things to take a fall out of in the world, and it has been done many a time. I would like to know whether you men want the choicest men in the country trained in the best way to lead your church? If so, why do you permit disparagement of your theological colleges and institutions and the men who are leading them? It is part of the outstanding failure that the Protestant Church is making today, the failure to adequately train its leaders. We must not believe so implicity in the foolishness of preaching, that we shall be content with foolish preachers. We have so relied upon the fact that God has used things that are weak to work mighty results, that we have been guilty of criminal neglect. We have not cooperated with God's purposes, in choosing and training our best, our very best youth for the leadership of our churches.

This is true regarding the ministry; it is true regarding the official service of laymen; it is true regarding teachers for the Bible school. We are not training men to be competent men, to be lay leaders, office bearers, in our churches.

The Commission lays upon the consciousness of the Congress this most imperative need of the present and strategic policy for the future. A teacher training class for men should be organized in every church that can support it; or in every group of churches that can unite for the work. Here the teachers of the future must be trained. The teaching force has not kept pace with the advanced standards of our publications and methods of work. The center of our problem in Bible study, today, is the trained Bible teacher.

7. The Commission calls the attention of the Congress to the wider and more reverent

use of the Bible in public worship and in preaching.

There is a growing use of the responsive reading of the Scriptures.

Chiefly we rejoice in the signs of the return of the textual and expository methods of preaching. Preachers will increasingly follow the example of Alexander MacLaren in his expository methods, and will saturate their message with the Bible, as Dr. Jowett has been doing in New York. The time is rapidly passing when Christian congregations will be obliged to listen to what their preacher may prepare on a topic in which he happens to be interested, but will be enabled to listen to what the Bible has to say to them, as the preacher interprets. The source of power in preaching lies not in the minister's filing cabinet for clippings, but in the living message of the Bible. Preachers will find the hearts of the people most quickly, and furnish modern men with resources most surely as they bring to them the message, the comfort, the curative power of the Bible.

8. Finally, we wish to call attention to the recognition of the Bible as a source of inspiration in social service.

The message of the prophets, the utterances of the Psalms, the words of Jesus, are being recognized as of paramount worth in guiding men to the discovery and salvation of the social order.

In this way the teachings of Jesus are being given their true place and expressing their energy in contact with modern life. The actual conditions of the human family on God's good earth are being brought within the sphere of influence of the Bible.

Therefore, in conclusion, this Commission records its confidence in the Scriptures as the source of our knowledge of a divine redemption, as the quickening agent of the Spirit of God in imparting a new life to the individual and society. We call men to a more profound study of the Scriptures. We exalt before the men and boys of America the Bible as the book of life. We call them to know its subject matter, to shape their conduct by its teachings, and to find in it the divine Saviour and living Master who speaks today with stronger accent than ever, in the inspired and holy Bible,

XV

THE IMPORTANCE AND CHARACTER OF BIBLE STUDY

President Wilbert W. White

Mr. Chairman and Gentlemen of the Congress:

I shall try in these most precious moments to seek perspective and to sound a rallying cry in reference to Bible Study.

Some one has said that what makes Paul interesting is his consciousness of the dimensions of life. Emerson declares that the lesson of life is to learn what the years and the centuries say against the hours; to resist the usurpation of particulars; to penetrate to their catholic sense. Mr. Forsyth, one of the sanest thinkers and leaders in religious thought today, in his "Positive Preaching and the Modern Mind," says that it is desirable that we should override the tactics of the hour, and discover and act in the light of the true, comprehensive principles of history. Mr. Benjamin Ide Wheeler, President of the University of California, declares that the opening of the Panama Canal will mark the last stadium in the progress of human history, and that the world's battle is to be fought on the rim of the world, in the outer ocean, rather than in the vicinity of the Middle Sea, where history has been so largely made in the past.

I should like you to associate with the crossing of that narrow neck of land in Panama another crossing a long time ago, the crossing of a narrow neck of the sea. Bunsen says that history began the night the children of Israel came out of Egypt. There was an isolation, lasting practically two thousand years, from Abraham to Christ, of a chosen people, a nation in the midst of the nations, for though isolated, it did not do in a corner what it accomplished. Jerusalem stands for certain eternal things. Paul, continuing by sea the journey which Abraham began by land, reached Philippi, and brought to Europe and the West those eternal facts and principles for which Jerusalem stands. And in the West now for almost another two thousand years has God been preparing a people for the world conquest which today confronts us. For this final world-crisis God's people are prepared if they will but employ the means provided. The experience of the past four thousand years, two thousand of them expended in getting a lever and a fulcrum to move the West, and the last two thousand of them expended in getting a lever to move the East—these four milleniums must not now by us be ignored. We are not now to go back to Bible-making, we are rather to go with new vigor and persistency to Bible-knowing and

Bible-living, both of which involve the carrying of the message of God's good news to the entire world.

In apostolic interpretation of the life and death and resurrection of the Lord Jesus Christ, found in the gospels and epistles of the New Testament, we have the world message of redemption. In the presence of the vastness, the complexity and the urgency of the present situation, shall we not brave the peril of unprecedented advance. The West is what it is because the people have read their Bibles, and because it has had leaders who have known their Bibles. God could not engage in the conquest of the Far East until He had a people prepared. The interest of Europe in the empty tomb of Christ, as illustrated in the Crusades, instead of in the exalted living Lord of Glory is evidence that such a Church was not ready to go to India, China and the East. So God must wait and further educate the West. The time has only lately arrived through the development of science and also a more general self-losing spirit on the part of the Church, when the world's work which the people of God have all along been called to do, has been really seriously undertaken.

We face the greatest responsibility that ever presented itself to any generation. Thank God for evidences that multitudes are now cooperating in all parts of the earth in hastening the fulfilment of the vision of Isaiah, in which he be-held all the nations streaming up to the mountain of God, even to the house of the God of Jacob, saying to each other as they went: "Let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths." The Bible study of the present should be that kind which the Prophet foresaw, for by such means only will the future era of peace and prosperity so longed for by all be realized.

The Bible study of the future will be *historical,* for it is *Jacob's* God whom the nations are increasingly desirous of knowing, and it is through Israel's history that Jacob's God is revealed. It will be *theological,* for it is the *God* of Jacob whom they seek. It will be *pedagogical,* for He will *teach* his ways; out of Zion shall go forth *instruction.* It will be *experimental,* for they will *walk* in His paths. It will be *ethical,* for they will put his teachings into life, even to the abolishing of war. It will be *reverent,* for the mountain of Jehovah's house will be exalted above the tops of the mountains.

In view of these things may we heed the appeal of Isaiah in the original words of application of his vision of all nations engaged in real Bible study and consequent enjoyment of universal peace: "O House of Jacob, come yet and let *us* walk in the light of Jehovah."

SELECTED BIBLIOGRAPHY

The aim has not been to make the following bibliography exhaustive, but to include a practical working list of the best books in English for systematic Bible Study and the study of related subjects. Books marked with an asterisk (*) will be found to be especially helpful. For exhaustive list of books on Bible Study, see volumes XXX and XXXVII of *The Biblical World.*

General Introduction to Bible Study

Dods.—The Bible, Its Origin and Nature. (The Bross Lectures, 1904.) (.60)
*Warschauer.—What is the Bible? A Modern Survey. ($1.25)
Sanders and Fowler.—Outlines of Biblical History and Literature. ($1.25)
*Raymont.—The Use of the Bible in the Education of the Young. ($1.25)
Gladden.—Who Wrote the Bible? ($1.25)
Abbott.—The Life and Literature of the Ancient Hebrews. ($2.00)

Old Testament Introduction

*McFayden.—An Introduction to the Old Testament. ($1.75)
Bennett and Adeney.—A Biblical Introduction. ($2.00)

*Driver.—An Introduction to the Literature of the Old Testament. Revised Edition. ($2.50)

Orr.—The Problem of the Old Testament. (The Bross Lectures 1905.) ($1.50)

Green.—General Introduction to the Old Testament. ($1.50)

Spencer.—A Short Introduction to the Old Testament. (.90)

Kirkpatrick.—The Divine Library of the Old Testament. ($1.00)

Kent.—The Student's Old Testament. (To be complete in six volumes, and sells for $2.75 a volume.)

1. Narratives of the Beginnings of Hebrew History.
2. History and Biographical Narratives.
3. Prophetic Sermons, Epistles and Apocalypses.
4. Israel's Laws and Legal Precedents.
5. Songs, Psalms and Prayers.
6. Proverbs and Didactic Poems.

Kent, C. F. The Historical Bible. (To be complete in six volumes and sells for $1.00 a volume.)

1. Heroes and Crises of Early Hebrew History. From the Creation to the Death of Moses.
2. The Founders and Rulers of United Israel. From the Death of Moses to the Division of the Hebrew Kingdom.
3. The Kings and Prophets of Israel and

Judah From the Division of the Kingdom to the Babylonish Exile.

4. The Makers and Teachers of Judaism. From the Fall of Jerusalem to the Death of Herod the Great.
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*Kautzsch.—Article "Religion of Israel" in Hasting's Dictionary of the Bible, extra volume, 1904. Pp. 612-734.

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See Articles "Babylonia," "Egypt," and "Assyria" in Hasting's Dictionary of the Bible, Encyclopedia Biblica, and the new Encyclopedia Britannica.

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Lupton.—Article "English Versions" in Hast-

ing's Dictionary of the Bible, extra volume, 1904. Pp. 236-271.

See Articles bearing on this subject in Hasting's Dictionary of the Bible, and Encyclopedia Biblica.

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PART II

EVANGELISM

COMMISSION ON EVANGELISM

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Rev. George Truett, First Baptist Church, Dallas, Texas.

I

THE EVANGELISTIC MOTIVE*

Winning men to the Lord Jesus Christ is the work of the Divine Spirit. He must really do the work in us and through us. The heart, the hand, the life, the brain, may work zealously, but if the inward life is not prompted by God's Holy Spirit, our work will not avail. Man cannot be used simply through his abilities. His very gifts may retard his influence. Genius without spirituality becomes a mere exhibition. The man is known for his ability rather than for his message. His words have not the force of his conviction.

Two men spent a Sunday in New York City years ago. They desired to hear two great preachers. Both heard one of rare power in the morning. One said: "I am going to hear the other man tonight." His friend replied: "I am going back to hear this same man; I never heard such genius nor listened to such remarkable utterance. I mean to go again tonight." They met on Monday. "Did you hear our friend again?" "Yes," was the reply.

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* The substance of this first section of the Commission's Report is taken from Dr. John Timothy Stone's book, "Recruiting for Christ," published by Fleming H. Revell Company.

"The evening sermon was more marvelous than the morning; I never heard such a man or such sermons. What did you think of your man?" His companion quietly replied: "I do not know just what I thought of the sermon, or the man, but I went back to my room in the hotel and got down on my knees and asked God to forgive me and make me a better man." The first preacher outclassed the second in his gifts and ability. But he was an exhibition; the second a Divine power.

What a man may do for God is not so important, but what God may do with a man. When Gideon accomplished his great work with his small band of followers, it was not Gideon who accomplished it; it was God! "The Lord clothed Himself with Gideon." The world saw Gideon, but "God was Gideon-clothed!" God is the great dynamic. A man may see us outwardly, but only as God's Spirit is within us are we able to win victories. Primarily we must gain this truth in introducing our subject.

A long cable stretches before us, perfectly constructed, the central copper wire in its place, surrounded, perhaps, by gutta percha, properly encased and insulated, but this long cable lies before us dead and useless. At one end there is a great dynamo, at the other end a city, but the cable between lies lifeless by itself. What is needed? Simply this: Connect the cable with the dynamo. Then connect it with the city. Light, heat, power are the result; the city is illuminated; the city is warmed; the wheels of machinery turn. That light means knowledge; that heat means sympathy; that power means activity. The cable is necessary,—it is the agent of transmission,—it is the human soul. God is that dynamo. The city is the place of service. Man must be trained for service, but this training cannot in itself avail. He must receive the Divine indwelling. How? By connecting his soul with the Divine if he is permanently to bless the human. Then man, gifted, talented, trained, is used by God with all his willingness, manliness, courage, and adaptability, to do the work of God. Without this connection he is simply the lifeless cable, brilliant, separate, powerless.

The first essential in our thought is that of Motive. *Why* do we seek to win men? The learned and devout scholar Bengel placed over the entrance to his oratory: "*What* seek ye?" He wanted men to face the *object* of their work. Method, means, and manner are all secondary to motive, for we are not a class with a subject, but men with a definite object—a motive which will inspire and actuate purpose and work. Specific motive means universal light. "When thine eye is single, the whole body is full of light." We need a concentration of aim which may unify our motive and center it in God. This will be God's own work. We will become "Co-laborers with Him."

Men have seldom been used mightily for God unless they have been directly aiming at the conversion of souls. Such is the Divine motive. When Jesus Christ first called men, that was His motive in calling them. "Follow Me," He said, "and I will make you fishers of men." Mark made it more specific in his Gospel: "Follow Me and I will make you *to become* fishers of men." That word "become" implies instruction and development. Motive will gain power by its own motion and equipment. Dr. Torrey says: "With a holy motive, we must be thoroughly converted, must have a love for souls, must have a working knowledge of the Bible, must pray much, and be baptized by the Holy Spirit." To this may be added two other requisities: common sense and common sympathy.

Even with the right motive we will face various dangers. There is danger in the very thing which we seek—numbers! Constantly the enthusiasm of numbers detracts from definite interest in individuals. Jesus Christ has won His millions. He began His work, however, by selecting individuals. Motive, backed by individual loyalty and consecrated sincerity, is far greater in influence than numerical or material strength. Among those disciples, there was rugged manliness and consecrated loyalty. And from among fishermen and tax-gatherers the Saviour chose His men of motive, disregarding the human standards of numerical strength and social prestige.

A very subtle danger may be found within our very selves. Unconsciously selfish and ambitious, we may desire personal praise, notoriety, general recognition. This danger may lead to a pious egotism, an unconscious aim *to be known* as good men, as personal workers, as gifted in winning others. We should pray for personal holiness in motive. "Search me, O God, and know my heart." With Paul we must say: "Far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world has been crucified unto me and I unto the world."

The fact that so large a number of people are unreached by the Gospel makes this work most necessary. Churches have multiplied, organization has been perfected, and still very many, especially in our great cities, are entirely outside the Church and apparently beyond the reach of the Church. Instead of a discouraging fact, this should encourage us, as the very necessity of this work is thus emphasized.

Preaching is a Divinely appointed means; writing has its place, but the personal word must be used as never before if this work is to be accomplished. It is absolutely necessary. There is no substitute for this personal, direct, and individual approach. The objections to the method are largely overstated and usually unfair, based frequently upon an argument defending the conventional. Every general and personal excuse has and will be given to discredit this form of activity. Men without experience naturally dread it, and shrink from its responsibility. The excuse is not well taken, because it does not hold in other things. All questions of the day are discussed directly, individually, personally, and practically. Sympathy, cooperation, investment are sought and gained through personal approach and interview. The very fact that this excuse exists in itself reiterates the necessity of this very form of work.

There are immense numbers of men and women who cannot be reached in any other way. They have never formed the habit of church attendance. Many look upon the Church as a close corporation. Many consider it composed of members who do not desire outsiders or sinners. The Church as such cannot reach these people. Only as the individual is approached personally, and, through sincere effort, gradually won, can confidence be established and attendance at the House of God gained. Our very difficulty is the problem itself, and emphasizes its dire necessity.

We have alluded to the personal method as the one preferred by Christ.

Although He talked with the multitudes and preached Repentance and Forgiveness of Sins, still He gave Himself largely to dealing with individuals. He appealed to men as men. He frequently disregarded the multitude and left them to talk with individuals.

The throng about Him was disregarded when He spoke to an onlooker who had climbed into a tree.

He stopped by a well-side to converse with a fallen woman.

He made the hearts of men "burn within them" as He talked with them in the roadway, giving His best self to personal interview.

He selected His apostles one by one, or two by two,—Matthew, Philip, Nathaniel, James and John, Peter and Andrew. He addressed Saul of Tarsus as an individual on that Damascus Road. He disregarded the great work in Samaria and called Philip by name. He sent him into the Desert, simply emphasizing by his errand the great importance of this work, for in that Desert he was called upon to talk with an individual, and that Ethiopian eunuch a stranger.

It is the only effective way to reach the *entire* community; to reach all kinds and all classes of men. Nothing is more potential in winning men to a change of heart and life than personal testimony; like wins like. National distinctions and misunderstandings are unknown when "Greek meets Greek." Jerry McAuley knew how to approach a river thief, and the man approached understood his language from the first word.

The college student who has thrown away his chances and lost his ambition, immediately finds a new hope when he hears the personal story of Mercer. But the method is not confined to "like meeting like." Through this method the natural adaptabilities of men have fair play. The man whom one finds unapproachable is approached easily by another. The effectiveness of this method is not only seen in business, but has actually become the essential principle of business activity. It is *the modern method* in business, as well as in political life.

A large share of the work at one time accomplished within a warehouse or storeroom is now accomplished hundreds or thousands of miles away from the business center. The work is largely done through the personal interview of buyer and seller. The salesman with samples, blue-prints, or catalogs takes the place of long journeys and hours of selection.

In many cases even these are lacking, and the simple personal testimony of trusted agents and representatives is enough. Insurance, bonds, investments of all kinds, are today related to this form of transaction. In many cases a signature is substituted for a face or personality. A man's name wins confidence, gains prestige, sells goods.

Political life is filled with these methods. Organizations, corporations, as well as platforms, State and National interests, all have their representatives, and do not hesitate to press their claims personally, whether in office, lobby, or on the street.

This is not confined simply to selfish ends and aims. Moral reforms, from temperance issues to questions of public education, opinions, votes, signatures, are personally solicited. This very principle has entered law and medicine. Many of our young attorneys in city life are detailed by larger firms to special and individual interviews in the creation of public sentiment. We have specialists at law who are sought for individual opinion. A well-stocked law library of half-calf is not today sufficient, but the clear-cut alert, personal opinion of the living local man has weight in convincing and winning other opinions.

The physician is not so much the general practitioner, especially where great masses of men accumulate and center; and, in cases of extreme illness, even the rural district must have the consultation of the individual who, as a specialist, is an authority.

When we come into the realm of active business life, not simply the work of the salesman, but in the organization of the modern office, it is far-reaching, so far as the individual touch is concerned. There is scarcely a great bond or advertising house without the required machinery to address its mailing lists. The card index has become a great business in itself; every card represents an individual, tabulated so that a complete record is known, not only of present conditions, but of past transactions.

The effectiveness of modern individual methods is thus recognized in all lines of activity. Why not within the Church of God?

The broad view of this whole matter will not narrow itself to membership solicitation for individual churches or denominations. Men will be active in winning men to Christ for what Christ may do with them. The *where* of their service will not be a matter of importance compared with the *what* of their influence for Him; we will be as interested in their uniting with other churches as with our own.

Already, the effectiveness of this personal method has received large emphasis in the foreign field. Korea is teaching us a great lesson in her sensible demand made upon converts *to win others to Christ* before being received into active membership. If this became a condition of membership throughout the Christian Church, how quickly our cities and the entire country, to say nothing of the world, would be evangelized!

If each Christian became a center from which radii went out to win other souls, with what infinite rapidity and scope the work would develop. Every single individual would become a center from which other individuals would be reached.

What would this mean? Suppose in a church of 100 members, each member should win one soul to Christ per week; this would mean 5,200 people won in a year. Suppose one-tenth of the membership in that church of 100 should win one soul to Christ a month, this would mean 120 won by that church, or the membership more than doubled that year.

Even then 90 per cent of the church might be doing practically nothing in soul-winning. Again, suppose in that church of 100 members 6 Communion services were held per year; suppose 25 per cent of the membership won a new member for each Communion service, this would mean 150 new members added in a year, although three-fourths of the church members were doing nothing. Take the work of the large church, any average good-sized church, and see the results you would have. In a church of 1,000 members, suppose each member reached one new member per month, 12,000 would be added in a year. Some one says "ridiculous!" Well, then, let us take one-tenth of the membership, leaving the 900 doing nothing, and let 100 members of that church of 1,000 win one member per month, then 1,200 would be added per year, or this church would have more than doubled her membership. Suppose one-twentieth of the membership reached one member at each Communion service, i. e., once in two months, 300 new members would be added in a year; in other words, if 95 per cent of the members of a church of 1,000 did nothing in soul-winning and 5 per cent or 50 of her membership, reached one soul every two months, 300 new members would be added to that church annually. Suppose 10 men in that church reached one man a month, 120 would be added in a year.

Over again these suggested figures place the actual facts. We have, upon the authority of the December, 1909, number of the *Missionary Review of the World,* the fact that throughout the Evangelical Churches of the United States an average of two new members for each minister, united upon confession of faith last year, while in the foreign field forty-six new members were added for each missionary.

The Church seems to be ready for this work. Within a few years many religious writers have emphasized its importance, and various textbooks and popular treatises have been published. In presenting the subject practically and comprehensively, the forerunner of these recent publications was that masterpiece of simplicity and personal illustration, edited by Henry Clay Trumbull: "Individual Work for Individuals." This man incarnated his theme and, perhaps, more than any other apostle of recent days, first called to the attention of a thinking Church her immediate opportunity in this important branch of service.

The important books which have followed her have been adapted to certain classes and conditions of men. And through these influences and large emphasis given by press and Christian organizations, the subject no longer needs endorsement and references. Men expect new and modern methods. Everything is discussed freely today. Every fireside has become a rostrum, every schoolroom a debating club. Even conversation has received new impetus through argument and questioning. It is the day of the interrogation point. Practical conclusions are accepted as the result of personal and general conversation. Discussions which once would have been considered impertinent have become commonplace.

Men are far more approachable than formerly. Religious questions have become so closely related to ethical theories and moral issues that the line of demarcation between the secular and religious, as such, has been erased.

Public opinion does not regard the ceremonial garments as the sign for religious recognition, although none the less loyal to the insignia of holy office, together with due regard for form and ceremony. There is a very genuine antipathy to pretence and exterior in the realism of today.

It is also a layman's day. We may disregard it, oppose it, criticize it, but it is none the less a fact. Many of our ablest laymen are today forced into positions of opportunity and leadership in great Christian movements which they reluctantly accept. Modest and retiring themselves, they are compelled by public opinion to consider questions of religious bearing. The great Laymen's Missionary Movement, the Lay Evangelical Effort, the far-reaching influence of our denominational and interdenominational Brotherhoods, the Forward Movements of our Church, both missionary and philanthropic; all these are offering new opportunities for individual appeal, until the entire Christian world seems alive and awake to the definite personal effort of man-to-man Christianity.

God's definition of sin differs from man's definition. Man says sin is "the breaking of the law;" God says sin in "failure to do the law." Simplified, man says sin is "doing wrong;" God says sin is "failing to do right." *"He that knoweth to do good and doeth it not, to him it is sin."* Christ's teaching constantly reiterates this thought. The parables of the Talents and the Pounds! The Sermon on the Mount, throughout its entire deep meaning, summing up the truth in that wonderful expression: "Not every one that saith unto Me: Lord, Lord, but he that doeth the will of my Father." The saying of "Lord, Lord" and failing to do God's will condemns. "Inasmuch as ye did it not to one of the least of these My brethren, ye did it not unto Me."

In concluding, let us draw attention to a few practical examples of our theme.

Few men have been used more mightily than Henry Clay Trumbull. How was he led to Christ? He was a business man in Hartford when he received an earnest letter from a loving friend. "The power of one man over another so impressed him," writes Robert E. Speer, "that he at once began personal Christian effort for others, which he continued through life." He has won his tens of thousands. He has been to countless young men their greatest religious teacher.

Personally, I remember that night in the last '80's, when he spoke to us at the Student Conference at Northfield. As he came forward on the platform in Old Stone Hall, Mr. Moody said to him: "Don't give us a lecture tonight, nor anything you have prepared, simply talk to us out of your life, tell us personal experiences you have had in winning men to Christ." None of us who heard him that night will ever forget that message of power from a humble heart, warmed with the love of God and trained in personal service. Some of us date back our genuine interest in personal work to the inspiration of that evening.

When Mr. Kimberly of Boston hesitated before that shoe store and, finally following his impulse, went in and talked with Mr. Moody, the shoe clerk, he was used of God to win his hundreds of thousands through the influence of his convert. A single instance: Last summer, at the Student Conference at Northfield, Charles Studd told us of Mr. Moody's bringing his father to Christ. He then told us of his brother, who came in '85 or '86 to America by Mr. Moody's invitation. How his brother talked with Mr. Mott at Cornell. Of the telegram which his brother sent to Mr. McBurney, secretary of the New York Y. M. C. A., as to "the student Mott," prophesying his future influence in the student world.

A few days later we learned, through Dr. Grenfell, the influence Mr. Moody had over him when he first heard him. The world knows how that young physician of London transferred his post from Great Britain to Labrador, and we all know the hold he has now, not only upon that ice-bound people, but upon the hearts of Great Britain and America; yes, the world.

Even as we discuss this subject we realize the present influence of personal Christian service in the colleges of this country, and even as we speak and write, the echoes of the work at Cornell, Yale, and the State universities of the West, are coming to our ears.

From his own lips we heard Gipsy Smith tell of the old Methodist class leader, that won him by a personal word. When another muttered that he was "only a gipsy boy," the old man's hand was upon his shoulder, and a kindly word won his heart as he knelt at the altar. We heard him tell how General Booth singled him out and called him individually into public service.

All of us can give from our own experience illustrations of personal work.

The writer's first pastorate was in Utica, N. Y. Around the corner from our little church was a small saloon kept by a German named "Bennett." I found that some of the older boys of the Sunday-school and church were frequenting his little beer room. Strange tales came of what they were doing. It did not seem wise to ferret it out, but to go to the man himself. In calling one afternoon I went in and asked him to come to church. He jovially and laughingly replied that "he did not take any stock in church," and, of course, he would not come, but thanked me for my invitation and tried to be courteous by offering me a drink. I told him "I did not drink, but that I was coming back to invite him again." After frequent personal invitations, he came one Sunday night, and then again, and then the third time, and, after hearing that third gospel sermon, he arose slowly in an after-meeting (for the old man was painfully rheumatic) and humbly and earnestly confessed Christ; and in his broken tongue he told how he would destroy his liquors rather than sell them, and he knew God would give him some means of livelihood aside from the business in which he was engaged. Week after week he came into the church a penitent and devout worshiper; he was always in his place with his family. Week after week I marked special chapters in his old German Bible, which he read and re-read.

A few years ago I learned that the old man was dead. He had been burned to death! He had fallen on his stove, and was too crippled to save himself. But in his last hours there were words of happy testimony of his love to his Lord and Master.

Some years ago, in another city, one who had listened to the gospel and had been a regular attendant in a particular church for over twenty-five years, was approached personally, and the direct question of his relationship to Christ presented. An appointment was made late in the evening, which was kept. It was a case of talking with a man past sixty years of age and presenting to him personally the claims of the gospel. Nominally, he was recognized as a Christian, for he was a regular attendant at the House of God, but in reality he had not given his heart to Christ. After earnest words of invitation and appeal he yielded, stating "he would rather face the Northern bullets (for he had been a soldier in the Confederate Army) than to stand before the Church of Christ and make public confession;" but he stood there, and was baptized. How well I can see his intense, impressive face, and note again the trembling of his limbs! But that public testimony led many a man to see his own opportunity and obligation, as was evidenced in years to come. More than one who joined that church afterward dated his interest to that man's confession.

I close with an incident from boyhood. It was my first experience. We were trading postage stamps together in the little hall bedroom which I occupied in my father's home. In the Albany Y. M. C. A. rooms, at 20 North Pearl Street, a few of us boys had listened to older ones talk of the blessing of personal work, and had resolved we would try to win some of our boy friends to Christ. How well I remember that night. My sisters and some of their friends were having a good time downstairs, and once or twice called for us to come down. We kept on trading stamps, until, at last, I plucked up enough courage to say to my friend: "Jim, why don't you become a Christian?" If I had hurled the stamp album out of the window, he would not have been more surprised. I know my voice trembled and that what I said did not amount to anything. The verses which I quoted were not quoted exactly right in my embarrassment, but he saw my heart, and God honored the effort, and there in that little room, two of us boys in knee trousers asked the Lord Jesus Christ to help us live aright, and he gave his heart to Christ.

Later he became an honored worker in one of the Baptist churches, and now, in a distant city, he still works in his home, loving the same Lord and ever growing nearer into His likeness.

A postal card does not mean much, but the card which I received from Jim last Christmas morning meant much to me, for it brought back, as such tokens always do, the memory of *that beginning, which was made in boyhood.* That verse, "In thy presence is fullness of joy," never means so much as when we learn its meaning in the companionship we have with Him in *personal service.*

II

EVANGELISM AND THE CHURCH

Your Committee on Evangelism, realizing the large importance and responsibility of its task, aims to be frank, discriminating, accurate, definite and constructive. We are not attempting the encyclopedic, and although we seek to include the important and practical phases of our subject, either in the general or supplementary reports, suggestion and inspiration take precedence over an exhaustive inventory.

Definition

We define our commission as the effort to suggest ways and means of leading individuals in large numbers, or one by one, to personal surrender of their lives to Jesus Christ as Saviour and Master, and to such surrender as will bear fruit in loyalty to His Church and active enlistment in His service.

The initial and existing forces for the accomplishment of our work are found within the regular and organized channels of the Church at large. Appropriating present organization and equipment, rather than acquiring them, states our case. Leaders and followers, ministers and laymen, organizations and members, are numerous and available. As important and effective as special services and leaders may prove, they cannot be substituted for the permanent agencies now existing.

Conservation

Our question today is that of conservation. And this word is none other than a recent expression for the development and cooperation of the Church in continued action. Our question is not simply the general one of winning men to Christ, nor that of relating those recently won to church activity, but that of using the present forces and power as represented in the men and boys now within the Church, to cooperate actively in winning their own communities and the world to Jesus Christ. This Commission, in its spirit, accepts the close relation it holds with the other Commissions in developing the character and efficiency of present and new church membership for active Christian and philanthropic service. It centers its own responsibility, however, in aiming to direct present adherents as well as converts to an active enlistment for recruits. The strength of the work in the world missionary fields has demonstrated the wisdom of such a policy. The early Church grew because allegiance meant evangelization. The man who found Christ was expected to find his friend and bring him to Christ, "and the Lord added to the Church daily such as were being saved." Discipleship meant personal evangelization and had no alternative. Today the Church has more complete organization, better equipment, larger forces, greater intelligence and broader information than ever before. There is also a keen sense of need, and an eager wish to meet it, but a corresponding acknowledgment of unsatisfactory results. Numerous figures and statistics are not required to verify this statement.

Diversions

Without going into the multitudinous influences and varied diversions which control the time of spiritual leaders, the matter of appraising aright the pre-eminent value of soul-winning must be emphasized. Commending the widening scope and work of the Church as evidenced in this very Conservation Congress, we must not fail to focus upon our own field. Evangelism is central, and Christianity means the regenerated individual as the foundation of everything in Christ's Kingdom. The overdemand made by social functions, committees, administrative and executive service, denominational and interdenominational activities in general, have robbed us of our real objective. The universal need is felt of more intensive work within the Church as a means of extensive potentiality. Everywhere able leaders are scattering fire. Publicity, prominence and popularity frequently become substitutes for actual growth and power. Human independence and capability rob men of dependence upon divine guidance and spiritual power. From every human eminence and at every angle men are speaking and viewing the prospective field. We read and re-read inspiring and suggestive works which impress the importance and outline the method of evangelistic effort. Still the Church is asking, "What can we do?" "How can we get results?" "Who can we get to assist us?" We believe the real answer is not one of method or men so much as of God's spirit and power displayed in the use of that which we now have.

Facing the Issue

We believe it is the work of the men now composing the membership of the Church to face this issue squarely. Pastors, officers, members; in fact, the regulars within the Church must face the question of responsibility of winning men to Christ themselves; relying upon God's spirit and power to accomplish results. Personal allegiance to Jesus Christ in life and service will solve the present problem of evangelism; nothing else will. To enter upon this work with the same faithfulness and devotion given to business and persist in the same with the same diligent regularity will be effective.

Men are responsive to present personal appeal and interview if void of professionalism and superficiality. Public appeals seem to be less frequent and less acceptable than in previous generations, but this is not due merely to indifference but to changed conditions and views. In many cases, however, and among certain classes, the public appeal will always be effective when sincere.

Within the Church

The primary consideration must be, not the men and boys outside the constituency of the Church, important and vast as this field is, but those already ours who are still to be reached and vitalized. As one has said: "The circle must be drawn around the Church and we must first work inside the circle." As men within the Church, we have not seriously taken up this question, but are relatively engrossed and controlled. A vast majority of the male membership of the Church have apparently done their full duty if with fair regularity they attend the morning service and contribute something to the running expenses, and occasionally to benevolences. Such statements and recognition, either in criticism or regret, will not alter actual conditions. There is no easy way to accomplish results in the work we consider, no matter what the character of the church or community. When the Church has been controlled by the Spirit of God, conventionality and even plans, have been totally disregarded. His leadership and manifestation have been omniscient and omnipotent. Results present and permanent have followed. There is no doubt that the real need is not so much one of method or procedure as of waiting before God that the Church universal may be used by Him in His way to meet every contingency. We feel as never before the need of a dependence upon His leadership and His power for genuine and lasting construction.

Whether this result can be accomplished even through the inspiration of such a convention as this, or by the gathering together of devoted men to study and investigate our varied problems, we cannot assert. Of this, however, we are certain, individual personal consecration, a devotion which waits before God in quiet continued prayer and faith, and under the consistent guidance of His Word, will result effectively. This applies here and in the thousands of churches and allied organizations all over the land. It brings us down to the individual church, and we cannot make headway in this great problem unless as a result of our consideration we are able to inspire and promote a practical interest in the individual parish and community.

Evangelists

A Wesley, a Whitefield, a Finney or a Moody may be ordained of God to forward and advance some such movements as those which have made Church history in the past, but why should we not have faith to believe that an entirely different method may be as great and far-reaching as those prominent movements of famous enthusiasm which seemed to carry all before them?

Our age differs widely from theirs. The great industries of the day have been built up without any public heralding or apparent outward present recognition. Before we have known it, a great organization has become a reality, involving tens of thousands of men and millions of money. The whole development has grown so quietly and naturally that we ask "How has this come about?" If we look back into the matter we will find that some men or small company of men began in pains-taking and persistent fidelity to work for a result. They stuck to their method and gathered about them, as the demand grew, others of effective leadership and capability. Many great leaders, hardly realizing it themselves have become masters of great business enterprises commanding all their time, energy and enthusiasm. Frequently this has all come from a quiet practical beginning which used business principles with individuals to increase and effectualize promotion.

The Individual

When we go back to the establishment of the early Church by our Master, we find that He disregarded the principles which religious leaders demanded in His day. He found most of His disciples in unknown and unrecognized Galilee. The Pharisee stood on the street corners to attract and interest the crowd. He failed to gain them. Jesus Christ did not begin in seeking the multitude. He sought the individual and gained him, selecting him with discrimination, but disregarding the common advice of His day in such selection. Instead of the Temple He sought the lake shore to find His foremost follower. From the city, He chose a tax-gatherer. He stopped by a well-side to converse with one despised and neglected. When men clamored for Him He withdrew into the wilderness to pray, and was frequently alone when He might have been surrounded by enthusiastic throngs and loyal followers. Of course the multitudes sought Him, and they always will seek those who follow His method, who have gained His spirit and live His life.

The growth of the early Church was based upon this same principle. The one hundred and twenty disciples who made possible such wonderful results as Peter gained when preaching were men and women who were gained one by one and followed the Master's example in personal service for men.

The interesting study of many modern movements and of many recent religious organizations shows that they have followed this ancient and effective principle. The Church has always valued it to a greater or less degree, but has failed to use it universally. Wherever it is used diligently, sanely, and with consistence, it proves its own commentary. It is the most adaptable method ever known, as wide and varied in its scope as the personalities and gifts of men. It is the unqualified secret of successful constructive growth.

What, then, are the hindrances and conditions which have prevented its general acceptance?

Salvation

Primarily, it seems to your Committee that failure to accept God's unqualified statement of man's need of salvation is basal. We do not seem to believe as the men of the Church have believed, that "there is no other way under heaven given among men whereby we must be saved." It is "not by works of righteousness which we have done" but by *Him.* If the men of the Church of Christ are to win men to Jesus Christ the winner must believe that in Jesus Christ salvation exists. A firmer faith in Christ and a more definite dependence upon His saving grace alone can persuade and enthuse men to give their time and energy in winning others to Him. We must believe this and actually incarnate our message if we are to win men by it.

Ignorance

Secondly, we believe there is an ignorance, based largely upon a lack of the personal knowledge of God's Word and inexperience in conversation, which retards men. Invariably when interrogated men excuse themselves from this work with the simple statement, "We do not know how to begin," "We have never done this work," "How would you approach a man?" "This is not the kind of work I am adapted to."

These questions are not confined to new converts nor to the youth of our Churches, but we believe they apply as well to the rank and file of our mature membership, and, in many instances, to the Church officers, Sunday-school teachers and pastors themselves. Unhesitatingly we recognize that all leaders and Christians are not equally qualified for this kind of service, but has not this simplest and best of all methods passed into large disuse and its lack become the rule instead of the exception? Can a pastor, a teacher, an officer advocate a method or even admit its superior value without attempting at least to become the exponent of his theory? Is there not something of the evangelist in every true believer which should be developed?

Professionalism

This leads us to a third and most important factor which hinders this work—that of professionalizing personal work. The men of our day peculiarly despise cant or insincerity. It is immediately detected. To try to do a holy work with personal and unholy hands, to aim to make converts for the sake of making them, to testify as to results and publish success, to judge campaigns by statistics, all these influences have tended to disgust sincere men and disparage organized activity. It is not fair, however, to disregard and discourage this pre-eminent and effective method because it has been abused. The great majority of those who have engaged therein, pastors and evangelists, have been men of God and holy life, whose purposes have been unselfish, whose hearts have been Christlike and whose efforts have been untiring. From the day Philip won the Ethiopian eunuch and Paul won Onesimus this method has been approved of God, and a prayerful determination to attempt it, we believe, will solve the problem of any community or Church.

Bibliography

Books of instruction, inspiration, plan and method for this very work are more available than ever before.* Assistance and advice are ready for the asking. Within this plan there is the possibility of enlisting innumerable men and boys throughout our Churches. If in a quiet and orderly way such activity is begun throughout the Church, inconceivable results might be obtained. The complexity of temperament, custom and association can be observed. Impulse may be tempered by wisdom, enthusiasm by poise, like may meet like, manly men approach manly men, the athlete the athlete, boy may approach boy. The individual Church, whether in the city, in the suburb, in the village, in the rural district, may adapt this work to meet her own need.

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* See Bibliography appended to this report.

Colleges

The present problem of the schools, colleges and universities is most vital. Many of our Church organizations and committees are doing effective service, but the field is still unoccupied. Cooperation among Christian agencies is very desirable. The Young Men's Christian Association is working with colleges and local pastors and with special leaders in special campaigns. Even here, however, effective work comes back to individual effort. We would also call special attention to the need of a more definite emphasis placed upon this subject in our Theological Seminaries, both in spirit and instruction. Many men leave the theological halls without personal experience in soul winning and are therefore inexperienced to lead others in this work.

"Invitation Plan"

The Committee on Evangelism in one of our cities outlines a plan known as the Invitation Plan. It simply serves as an illustration, with the suggestion of originality and freedom in meeting a local problem. We quote: "The plan is simple, practical, fruitful, on which almost every Church may embark without delay, and where it has been tried has never failed to win a large measure of success. It is commonly known as 'The Invitation Plan,' and in the city where it originated has been applied in principle with changes of detail in many Churches, large and small. It consists of a select group of men banded confidentially together for personal visitation, pledged to make a certain number of calls each week, and meeting regularly, usually downtown at luncheon, to report results and assign new work. The material on which the Committee works consists of all sorts of men needing friendly attention, strangers in the vicinity of the Church, young men new to the city, men not Christians, or out of Church fellowship. A careful index of the reports made each week is kept, together with the cards assigned. Each card is returned after the call with notation, that will not only help the next caller, but assist the Committee in assigning the next call.

"The invitations given by the callers vary with the nature of the case, sometimes to a social or literary gathering of the Men's Club of that church (which holds a regular weekly evening meeting), or to a pleasant walk, or to the Sunday Evening Service, the Young People's Society, or to the Bible Class or Club Rooms. The effect has been that young men have been in the majority at all these services named. Not infrequently at the first or a subsequent call, the way has been opened for a direct appeal for commitment to Jesus Christ, but every move has had in mind to help men and lead in purpose to Christ and His Church. A leading business man has been the efficient Chairman, and the

Pastor has cooperated in constant personal attendance, both being considered prime requisites. The advantages of this plan cannot be further detailed, save to say that its central feature is definiteness—definite men to do definite work, definite calls assigned, definite time for the meeting of the Committee, definite reports expected and received. In results, the membership of the Men's Club has quadrupled, attaining during one winter a personal touch with over 1,100 men, weekly meetings averaging at least two hundred. Over two hundred men have united with this church in less than three years. Deepened spiritual conditions have affected the prayer meeting as well as increased attendance. Instead of finding it difficult to keep up the numbers in the Committee there is now a premium on membership. Aside from these definite results, the work has established a friendly feeling toward the Church in the entire community, irrespective of creed or class."

Boys.

The fact that nine-tenths of Christians are converted before they are twenty, brings prominently before us the relation of our Commission to the boys. And without reduplicating the work of the Commission assigned to them, we desire to call appropriate attention to the vast organized department of the Church—the Sunday-school—in which we may do effective individual work. As important as "Decision Day" may be, and as necessary and wise as special public presentations of the claims of the gospel, the most effective agency for winning men to Christ is the personal appeal of teacher to boy, the introduction of the pastor to the individual boy by the teacher, or the winning of the boy in the class by his classmate. Our Sunday-schools are as adaptable to all forms of personal service in winning individuals as are our churches. They are not simply training schools. Wise, thoughtful approach will bring results, which prayer and affection will suggest and bring to culmination.

The Evangelist.

The work of our Commission would be incomplete if we did not frankly recognize and discuss the relationship of the evangelist to this great work of evangelism. There have been errors of judgment and failure to appreciate the great work, not only accomplished in generations gone by, but in our own day by this noble army of consecrated men. The organized committees of various denominations, as well as union and simultaneous efforts, have resulted in values which cannot be estimated or appraised. Without doubt much of the criticism which has been aroused and expressed as to modern evangelism has grown out of its extensive system and expense, rather than from its spirit. We believe the Church is zealous today for an evangelism which is sanely constructive and which utilizes existing organized and permanent forces rather than one which depends largely upon personality in leadership or upon emotionalism in appeal. It desires also an evangelism which constructs and instructs, which leaves a wholesome demand for permanent spiritual interests instead of calling attention to recent and special interests and cooperation. As one has said, "We need not a spurt but a spirit of evangelism." There is a serious question in the mind of the Church whether the large simultaneous city campaigns have demonstrated a superiority in permanent results. It has always been God's apparent order that a man with a great message from the Almighty, without man's plan or preface, has reached the multitude. The splendid forces of the ranks of evangelists, will be called upon constantly to meet the special need of individual Church and community. And the ranks of the Church will be as they have been, constantly increased by their efficient and consecrated service. But we believe the teaching evangelist is needed fully as much today as the preaching pleader or pastors, together with the rank and file of men exhorter; men sanely and wisely trained to lead in the Church, in effective organization to do permanent individual work for others.

Nurture

Freedom and scope should be given to pastor and Church alike in the exercise of such special efforts and meetings. The spirit of God will not lay down rules for evangelists any more than for pastors and churches. But men of God with the vital message and efficient leadership will always be in demand to do special work and inspire renewed enthusiasm. The emphasis placed upon Christian nurture is emphatically needed, even in some of those simple, worshipful habits of the home of the olden days, for they tend to stimulate rather than exhaust spiritual power. The true evangelist is seeking to encourage men to sign their enlistment papers, which will put the recruit under the discipline of the Church of Christ in the school of the soldier.

Your Committee feels that the conclusion gained from this year of active effort throughout the churches of our country demonstrates the pre-eminent value of *conserving* what we have gained. One of our great Bible teachers when asked what method of Bible study he considered the best replied: "After 15 years of teaching God's word I have concluded that any method is the best method if you will stick to it." Fresh from this campaign come suggestions from various leaders and from various fields, to help us carry out the work of the future.

Let us enter upon this work with renewed courage and prayerful consecration that we will persistently and permanently give ourselves to this task. It means the hardest kind of work, but it carries with it the assurance of our God.

In the words of Dr. William P. Merrill, "The question we have been really asking down in our hearts is this: 'How can we win men without hard personal work?' and the only possible answer to that is, 'It cannot be done.' You can hold any number of meetings, pay out any amount of money, draw up and put through most ingenious schemes of organization, and you will fail. The only thing that can win men is a costly expenditure of personal work. If men of the Church are ready to do this sort of definite, hard personal work, the men outside can be won. Nothing less or cheaper will do it." To this we will add one truth: "It is not by might nor by power, but by my spirit, saith the Lord of hosts." And if the Spirit of God leads men and boys to enlist for Him, it will mean heroic advance along all the line of His Kingdom in battling for Him, and battling against the enemy.

Prayer.

"O God, our Divine Inspiration and Leader, by the power of Thy Spirit and with the example of Jesus Christ Thy Son, may we enter into new allegiance with Thee, to win the men and boys of our generation to Jesus Christ."

III

EVANGELISTIC WORK OUTSIDE THE ORDINARY CHURCH CHANNELS

There are three general methods open to the Church in its effort to evangelize any community.

I

It may remain where it is and make its own locus the base of its operations, inviting and seeking by one means or another to induce the unconverted to come through its doors, and, where these respond, preaching to them a winsome gospel and endeavoring to commit them to an open confession of Jesus Christ. In pursuance of this method, series of meetings, special campaigns, personal workers' classes, Week of Prayer and Holy Week Services, and other like appointments, will be employed.

II

Or, leaving its locus and going a part of the way to the unchurched, the Church may make some popular or improvised auditorium, a theater, a tent, or, perhaps, a temporary tabernacle, its base of operation. When this method is used it is a partial approach to the people in the expectation that the people will also be conciliatory and come the rest of the way. And in cases where people do respond, the preaching is popularized and various accessories introduced to make the services more attractive and fruitful.

III

Or, still again, the Church may lay no demand whatever upon the people, but, going the full way to them, transfer its basis of operation to where they are already congregated and with the fewest possible accompaniments address to them the gospel. This method gives rise to street, park and shop preaching, and other like methods of evangelism.

Each of these methods has its merits and whenever diligently and enterprisingly worked will yield fruitful results. Our report will respect these divisional lines, naturally casting itself into three corresponding sections.

I

Evangelistic work from the Church as a base. Into this equation enter three determinative factors: (1). Attraction. Giving to the services such an aspect and character as shall put a pull upon the people of the neighborhood and draw them to the services. (2) Conviction. Making the services effective in bestirring the consciences and capturing the wills of those attending them. (3) Declaration. Eliciting from those convicted an outward acceptance of Jesus

Christ and the dedication of themselves to His discipleship and service.

There is not one of these three factors that does not present the greatest problem and the effort to solve any one of them involves the gravest peril. Both the problem and the peril grow out of the abundant resource that may be drawn upon at this point, compelling unwonted care in the selection of instruments and agencies.

Speaking of the first of these, the attraction to the services, electricity furnishes a vast field of possibility—signs outside the church, an illuminated cross upon the spire, spectacular lighting within the auditorium and other such accompaniments at once suggesting themselves. Easy is it to offend a community by overworking this agency, and easier yet to offend against high heaven, until the Holy Spirit is either disregarded or His work discounted. The same peril besets the use of the printing press, another of such agencies. Here is even a vaster field to be developed. Color, odd and striking display, sensational wording, curiosity-awakening subjects—one may go to any length in this direction; but let a church venture too far and the effect is harmful rather than beneficial.

What has been said of publicity, may be said with equal emphasis of music. Wisely used it is an incalculable asset, but misused it becomes a baneful barrier. A brass band may get the people, but by over secularizing the atmosphere drive out the right spirit. Unchristian singers, professional musicians who introduce a discordant note, tunes that appeal to the nerves or to only superficial sensibilities—surely, this aspect of the service is not a minor or unimportant one.

Experience inclines us more and more to the use of the mails as the most fruitful method of bringing people to the services. By this means you get at individuals and just the ones whom you are seeking. The bigger a minister's mailing list the greater his resource, and money spent in postage stamps is soon not merely doubled but quadrupled. Letter writing is almost the best method of personal work available today.

And next to this, we may put personal visitation. In one of our Chicago churches there is a business man who spends the whole of every Saturday, calling at the business offices, flats and lodging places, distributing church blotters or bulletins and personally inviting those to whom they are presented to the services next day. The effect of this is growing apparent. What would the effect be if a hundred people were doing it?

A great peril attends the choice of speakers. A man without a message may slay the whole endeavor; or a noted orator selected because his name would prove a drawing card to the public but who at heart has no real sympathy with the meeting and no passion for saving men; or a professional evangelist who has learned how to handle an audience and depends more upon that than controlling the windows of heaven down through which the Spirit is poured. Here is as big and subtle a pitfall as one is likely to encounter.

Can less be said of the second of these factors, namely, the *conviction* of those who come? How often impression is the goal instead of the means! How often human personality is the dependence and the personality of the Holy Ghost quite lost sight of. How often a fetching anecdote, a magnetic tone, a commanding gesture, the use of suggestion until it borders close on evangelistic hypnotism, become the chief weapons that are wielded. Never can there be conviction—not to speak of impression and agitation—never can there be *conviction* except through the preaching of the Bible—the great doctrines of sin, guilt, repentance, faith, surrender and perseverance. The Word is the sword of the Spirit. It must, therefore, be our chief weapon in any attempt to conquer men's wills and bring them into the service of Christ. Think of going to battle and leaving one's arms at home. Nothing is so much needed in the evangelistic field of today, as simple, loyal, vital Bible preaching. In all the history of the Church, it has been this which has invariably preceded and introduced the great revivals of religion. Whitefield, Christmas Evans, Finney, Edwards, Moody were all pre-eminent Bible preachers.

The factor of the equation which we have called *declaration or commitment* has its own attendant perils also. It is possible to induce people who are under the influence of an impressive meeting or the impact of a magnetic personality, to signify, even to signalize, a confession, without their either realizing the seriousness of the step they are taking or moving any nearer to Jesus Christ in their inner life than they were before. What care, then, must be exercised lest the results secured shall be only numerical and outward. To persuade a soul to give an open sign of surrender without making the surrender itself, is to do that soul positive harm rather than good. Extreme caution must also be used lest the form of confession be an unworthy and reactional one. To encourage a young person to hide his declaration from others by asking the others to close their eyes when it is being made, is to appeal to the ignoble, not the heroic, and thereby to increase the number of negative and weak-kneed Christians, if indeed such be Christians at all; while to put the appeal indefinitely and call for a general decision by urging the company to stand as a whole, is so far to confuse the issue in others' minds and the result to your own as to make the commitment little less than useless. A rule of three ought always to be pressed at such a juncture; *conceal nothing, misrepresent nothing, misreport nothing.* Nowhere are candor and explicitness more invaluable than in the work of evangelism. We recommend the diligent use of the after-meeting with a variety of forms of commitment. Nothing can be better than card-signing, if the card itself be explicit and simple.

II

Having considered the first of these general methods open to the Church, let us now focus our attention *upon the second, namely, going a part of the way to the people and making some hall, or tent, or improvised and temporary auditorium the base of operation, seeking to get the people to come the rest of the way to hear the gospel.* By this means, we are likely to reach more people, but the danger is we may not reach the people whom we are seeking, or the reaching of them may be ineffective and even discreditable. In every community there is a large body of detached religious people, who for one cause or another never assume any religious responsibility, but are spiritual "floaters." They prefer the theatre to the church as a place in which to worship, largely because of its secular aspect. They are the converts of every revival held. Lifting of the hand and habit with them. A lodging house worker, acquainted with all the *habitues* of South Clark going into an inquiry room have come to be a Street, Chicago, told how, some time ago he sat on the stage, day after day through a series of theatre meetings, where he could observe those who raised their hands, and fully nine-tenths of them were confirmed bums or rounders. Getting a crowd in a theatre may be no sign of religious interest and the ordinary, promiscuous commitment of people there, may be wholly without results to the Kingdom.

And nowhere do the speakers need to be selected with greater care than for these meetings. Beware of compromise and secularity at this point. Anything to get a crowd, would seem to be the working rule of some promoters of theatre meetings. Asking a noted Jewish rabbi to make the address may crowd the place until thousands are turned away, and may get heralded as a mark of religious liberality, but it is disloyal to Jesus Christ, makes the designation of the service as Christian a misnomer, and cannot please the Holy Spirit, whose mission is never to discredit, but always to exalt the Saviour. Sensational methods, too, are here a temptation hard to resist. The very place calls out for the spectacular. But what the people will quickest respond to in such places and the spirit most certainly honor, is downright sincerity, absolute simplicity, and unmistakable earnestness. These qualities get and hold and win a crowd sooner than any other combination. Give the place a religious atmosphere, the service a direct and personal accent, and the speaker a sincere and reverent attitude to the Cross, the Throne, and the Mercy Seat, and something tangible and lasting is bound to follow. Look out, as well, for the tendency to pile up figures and get the ear of reporters; and, on the other hand, guard against committing people or awakening their interest and sending them out unmet and unfollowed-up. And, on no account, do aught to cast discredit upon the Church. Let it be felt that the meeting is the Church making advances to the people and practically seeking to lead them into the Kingdom.

Under this second method of doing evangelistic work, the use of fair grounds, park pavilions and race courses is specially to be commended. At a summer resort on the New England coast, the six evangelical churches united for evening service during the summer on the county fair grounds, with the result that the attendance grew from 500 to 2,000, as over against an aggregate attendance of fifty to seventy-five, formerly, in all the churches. Rescue meetings in lodging house districts, stereopticon pictures in the theatre section of the town, tent meetings, are all agencies which the individual church or a group of churches can wisely inaugurate. If God's people are in any measure burning with zeal to reach and save the people, ways and means, instead of being wanting, will multiply apace. Conscious responsibility always finds illimitable opportunity.

III

The third of these general methods deserves the primary accent. We must make a clean sweep of it and go where the people are, if we are to win them to Christ and His Church in any considerable numbers.

(1) First, out-door preaching. The accessories here being fortunately few—a stool or soap box, an acetylene lamp or a few oil torches, a horn and a band of singers—one is thrown back upon the need of the Holy Spirit, and one's need rarely goes unfilled. Ten years ago the Salvation Army had the monopoly upon this form of preaching in our country. The ordinary preacher would have as soon thought of turning actor as of becoming a street preacher. But all that is changed now. Today, out-door preaching is a distinction and not a stigma. So true is this that no town should be without it. On the chief thoroughfares, in the parks, from the grand stand in the public square, it should be heard, not on Sundays only, but on every night of the week. Country churches will find that lawn services adjoining their buildings will introduce variety and always attract crowds. City churches are building stone pulpits at the corner of their edifices and go out at dusk or mid-day to take the gospel to the people that are moving past them. In all such meetings, let us be faithful to the cross. A gospel of a merely imitable or inspiring or educative Saviour is a mockery to sin-cursed humanity. It is succoring, transforming power the people are needing. If we have less than that to give, we have no more to offer them than the platform orator or the ethical teacher. We are to go to them as the Lord's prophets, the ambassadors of the Cross, or not at all.

A word as to the particulars. We shall do well, I think, to put familiar hymns on a sheet and hand them about as "keeps." Most people have no books to turn to at home, if they are ever prompted to sing a hymn learned in youth. Testaments or separate bound books of the Bible, should also be at hand for distribution. And personal workers to move about among the people and get their names and addresses for a following-up work, are of the greatest service. Take care not to think of the listeners *en masse*, but make your appeal and all your approaches to them as personal as possible. Climb down afterwards and shake hands with them. Invite any who feel the need of help to stay and talk with you or your fellow-workers. Induce them, as far as possible, to put their names to a printed covenant—anything to focus and individualize the effect of the service.

(2) But, remember, when you have held such out-door meetings, you have only just begun to move down upon the people. Farther than this many are going these days and getting results. Shop meetings are everywhere popular and ordinarily as successful as popular. Here is a field of almost immeasurable possibility. Rare is the firm that will not admit you or your workers at noon into their factories or shops to speak to their employees, and the average employer will gather with his fellow-workmen and hear you respectfully and gladly. Be on your guard not to lose their respect by cheapening

your talk or lowering your dignity. Be explicit and simple. Do no hedging. Avoid moral dribble and bombastic smartness. Talk from the shoulder, but speak to the heart. And, for your soul's sake as well as Christ's honor, keep the camera and other exploiting implements out. If working men find you are speaking for outsiders to take notice of rather than for them to hear, you have lost your opportunity and robbed the man who shall come after you of his. And go out of your way to speak well of the Church. You are there to represent the Church and what you do must help to bridge the chasm that yawns between the masses and the Church, or you will accomplish little that shall prove fundamental and abiding.

(3) There are other species of this same evangelistic genus that are not as commonly tried. Meetings in Y. M. C. A. corridors, at an hour when men are usually there in numbers either reading or leisurely sitting around, have been held in a few towns with success. The great clubs, if judicially approached by sane people, will permit the same thing occasionally in their lounging rooms, and by this means you can bring the gospel to a large number of men who seldom, if ever, hear it. This has been tried in hotel parlors, too, with gratifying results. There is no reason why a late afternoon or an early evening meeting should not be held in most of the big hotels of the country. We grieve over the expulsion of the Bible from

our public schools, but, the omission may be largely counterbalanced by what may be called a school-house evangelism. Most teachers and superintendents will permit us to address their pupils upon religious subjects, and when once the opportunity is given it should be faithfully used. And any evangelistic pastor can get out into the country districts about him and hold as many evening meetings as he will in the school-houses. He will never want for a big audience to hear him. In Chicago the Mid-night Mission maintains a nightly meeting in the Red Light District, preaching the gospel usually from eleven at night to three in the morning, and always getting scores of men to listen with marked respect and interest. For six years these services have been maintained with encouraging devotion, and gloriously proved that the gospel is the power of God unto salvation to all that believe. If such a testimony can be maintained at the very mouth of hell and result in the winning of scores of men, where may we not and where should we not go preaching the gospel in confidence and with success? Let us restrict the Spirit less and He will bless us more. Given the true zeal and the right dependence, method will suggest itself and results follow of necessity.

IV

LESSONS LEARNED FROM THE MEN AND RELIGION CAMPAIGN

The "Men and Religion Forward Movement" in behalf of the religious life of the men and boys of America has during the past year engrossed the attention of the Christian public in the United States as probably no other one movement in the history of the Christian Church has done.

Conspicuous among the lessons taught or restated with a fresh and vigorous emphasis by this Movement concerning the religious condition and outlook so far as they pertain more especially to the work of Evangelism are the following:

I

That the Church is face to face with one of the most serious situations of her life. Crisal eras have come upon her before and many times with stunning force, and she has met them all with conquering grace. But if it is true, and it is, that we can take off our hats with becoming grace to the past, it is equally true that there is a task before us now calling to us in the imperative mood to pull off our coats to the future.

The situation is this: We are not discipling our land at a rate sufficiently rapid to guarantee a Christian nation to future generations. We do not forget that there is a qualitative aspect to the work the Church is expected to do but we must not overlook the fact, if this Church shall ever cease to grow numerically she gives at once evidence by that very fact of having lost the one thing which gives quality to her life and without which her spirit will shrivel and die. "Let the Church cease to evangelize and she will be smitten with death."

This is not a hallucination of short-sighted pessimism. It is a calm deduction from facts and figures in a candid recognition of which lies one of the greatest hopes of amelioration. Let us once fairly face the situation and see if the smug self-satisfaction which has been our curse all too much will not give way to a new and a mighty and an enduring Pentecost to give Jesus Christ His rightful place in the life of this nation and of the world.

What shall we say when the 22,000,000 of Protestant church-members made a net gain last year of less than 450,000 souls. What shall we say when one of the very largest denominations made last year a net gain of only one-half of one per cent? What shall we say when all the evangelical churches made a net gain last year of only one and four-fifths of one per cent, while the population of our land increased at a rate of more than two per cent; and we have been facing the same experience for practically a decade of years. The Protestant and Catholic churches combined last year added to the rolls of church-membership only 631,400 individuals while the United States Commissioner General of Immigration shows in his annual report that during the same time there came into this land a foreign population almost wholly unchurched and largely unchristian of 1,149,000 souls.

Imagine a huge black chart of ninety-two black squares each square representing one million souls. Paint twenty-two of these squares white in the shape of a cross, if you please in the very center of the chart; lighten the hue of thirteen more of the squares at one corner of the chart or down below the cross and you will have 35,000,000 of Protestants and Catholics together, with 57,000,000 of the unchurched still to evangelize. Remember then that one black square is being added every year and you answer how long it will take to Christianize the United States at this rate; or rather ask yourself the question whether the white shall evangelize the black or shall the black unevangelize the white.

We could save every individual in this land for Christ in two years' time if each of us would win but one a year. May the Spirit of the mighty God stir us to a sense of our responsibility and, touching us anew with the enduement of His own mighty power, send us to the task which we know the Church must either accomplish or leave it to God's unfailing sufficiency to accomplish in some other way.

II

That the average church member has failed to grasp the true meaning of the Christian life and that this fact consequently carries with it a divine summons to the ministry to continually, and emphatically stress *the sacrifice of self* as the pathway to character, and *service* as the purpose of redemption and in the ultimate as the only evidence of it.

It appears that to the great majority of church members the divine invitation seems to say, "Come and be saved," and they are quite content to pilgrimage their way with complaisant soul through this dreary waste of mundane existence, singing songs about their heavenly inheritance. But they misunderstand the invitation. It does not say, "Come and be saved," except as it primarily says, "Come and be a saviour."

If last year every Protestant church member had brought just one other individual to Jesus Christ, 21,500,000 souls would have been added to the Kingdom; but a little over 450,000 is the record with which we are compelled to be content. And this story will never be changed until professed Christians come to know that they have not been saved merely to avoid one place and gain another when they die, but that if we are Christians in truth, then "unto us hath been committed the ministry of reconciliation," and it is given us, "not only to believe on His name but also to suffer for His sake," and that therefore the life of Jesus Christ is to be reproduced in our own.

The surveys during the past year have brought to light the fact that the number of church-members who engage in Christian work of any kind is deplorably small. In one church having a membership of 674 men it was discovered upon investigation that only 26 of them were doing work of any kind. And yet these might be busily engaged with many of the various church activities and be nevertheless to a large degree strangers to the spirit which was in Jesus Christ and which made His whole life and existence a continual outpouring of Himself for the sake of others.

But if the number of those engaged in church work of any kind is so amazingly small, what shall we say, for instance, when 3,000 churches of one denomination failed last year to add a single unit to their church-membership on confession of faith in Jesus Christ. This and other similar startling statistics reveal the fact that the vast majority of church-membership is little concerned, if at all, about the one supreme thing for which the Church of Jesus Christ has been set in the world.

Examples of noble, Christ-like followers of the cross have not been wanting, but for the multitude the seeking of God seems to be for the seeking of self through Him, and if Christianity is to become the virile, self-propagating, world-conquering force its Author meant it to be, it becomes a matter of urgent necessity that the great majority of its adherents evidence in their lives something more of that spirit which made possible its establishment in the first place when the Son of God in self-forgetful abasement showed to the world the one and only path which leads to the goal of its own redemption. More and more must the ministry hold forth and emphasize this ideal and this one and only true concept of the Christian religion.

III

Consequent upon the foregoing we are face to face with the great lack and corresponding need in the Church of Individual Evangelism, i. e., individual effort at winning others to Jesus Christ.

The Men and Religion Forward Movement has revealed to us in bold-faced type and figures the self-evident secret of our past failure to extend the Kingdom of Christ numerically in any degree commensurate with what we must acknowledge God could have reasonably expected of us.

Public evangelism operates by spurts; this is the genius of its method, and while we need it none the less it is the spirit of evangelism rather than the spurt we need the more. Splendid as the results of public evangelism have been, efficient as such a method of ministry is, it is utterly impotent to accomplish the thought in God's mind when He ordained evangelism as the means of bringing the world to its knees in the presence of His Son.

Normal evangelism is Individual. It was so in the New Testament day; it is so today. The numerical status of the Church in our time furnishes no conclusive evidence that past methods will ever bring the world to Christ. Indeed does it not suggest at least the very opposite? But it looks very much as though the accomplishment of this result would be a comparatively easy thing if every adherent to the faith of Christ would feel a sense of responsibility for bringing into the Kingdom the one who walks by his side along the way.

The voices that speak the message must be multiplied; the testimonies that tell of His power to save must be increased. If every Christian became an evangelist a generation of service would herald again the coming of the King and the bright light of the millennial dawn would be upon us. But while this glorious possibility beckons us on, with our solemn obligations to God and our fellowmen resting upon us the majority of church members apparently think they have done what could be reasonably expected of them when they have attended with some degree of regularity its Sabbath services and taken some moderate part in the financial sustenance of the work at home and abroad.

One of the questions asked in the survey blanks submitted to the pastors of the various cities visited by the teams of the Men and Religion Forward Movement related to the per cent of church members enrolled in training classes for prayer and personal evangelism. The answer to such a question by no means reveals the actual story, for not all who do this blessed work are enrolled in such classes, but it is just as true the number doing it would be largely increased by such enrolment. The answer is therefore indicative and the percentage reported is so surprisingly small that it becomes at once evident that here is an opportunity in the improvement of which we can retrieve some of the humiliating history of the past few years.

In one of the largest cities visited the survey charts showed only one and one-tenth per cent of the church members enrolled in training classes for such work, while the average throughout the whole Church is a trifle less than two per cent. The importance of such a class for training in individual evangelism it is impossible to overstate. We strongly recommend such an organization for every church in the land. If the hope of winning the world to Christ lies in individual evangelism, and it does, then it becomes evident that such a training class would not only furnish the much-needed equipment for the doing of this work wisely and with effect, but it would prove as well a mighty incentive to the doing of the work itself.

Let any group of God's people who honestly desire to do His will give any degree of prayerful consideration to the best methods and means for this most important of all forms of Christian service, studiously contemplating the fact of their brother's lost condition, their obligation to him and their responsibility to God for him, and that they could then remain indifferent and inactive is well nigh unthinkable. Furthermore the first successful effort at winning another for Christ with its consequent joy and satisfaction will be as a tonic to the winners' own soul and leave him eager ever after to be used in the selfsame noble and hallowed work.

There is on record now in one city in particular a system of training for individual evangelism that ought to find a duplicate in every city in the country. Forty classes for prayer and study in personal work of a soul-winning kind meet each week in as many different churches. The leaders of the groups meet also for special training in directing the work of the classes. They are all engaged in the study of a common text-book and of their own experiences in soul-winning during the week. The purpose of it all is to lead men to Christ.

Here is a field of opportunity all too much neglected and the startling possibilities connected with it constitute a call to every minister of this land to organize his church for definite action in this most glorious and far-reaching of all forms of Christian enterprise.

IV

The Movement has revealed a growing spirit of catholicity on the part of the Church and demonstrated the absolute and imperative need of such a spirit if the Church is to do effectively much of the work which she is here to do if she retains the mission she is supposed to execute in the world.

In cities where the various teams of the movement endeavored to do their work and to leave behind a definite program of service, their success was measured as a rule very largely by the spirit of cooperation manifested among the various churches of the community. Where this was hearty and general not only was a profound impression made upon the life of the whole city but a campaign of various church-activities for future months and years was undertaken with a determination that bids fair to make the religious influence of the city in question felt with great power the whole state around. And where this spirit of catholicity and cooperation was lacking the reverse was to a large degree also true. The opportunity came but it was hid from their eyes, blinded some of them to the broader needs of the Kingdom by the partisan scales of denominational prejudice, or disproportionately busied, as some of them were, in beholding the needs only of their own immediate parish.

What was true of the campaign so recently terminated must necessarily be true of many other forms of Christian enterprise. There are some forms of Christian objective which can only be realized through inter-church activity. This applies very largely to the social aspect of church work, to those phases of Christian endeavor touching the much-needed changes in civic and municipal conditions, as indeed to many other of the various enterprises to which the Church, if she be true to her calling, must give herself, and which can at least be best accomplished by the united action of the whole Church.

The above statement needs only the most meager consideration to be appreciated, and if it is true at all, it is true as well of evangelistic work. In city after city the survey chart showing the yearly additions to church-membership presented the interesting fact that during some certain year the figures leaped up with an astonishing increase over those given for any other year and *without exception* the explanation was found in the fact of a great series of union evangelistic meetings in which practically all of the churches cooperated.

Bishop Berry of the Methodist Episcopal Church called attention recently to the fact that of the little more than forty thousand additions to the membership of that denomination in the United States during the past year fully one-eighth of them he could account for through the united action of the churches in different communities in the meetings of one evangelist, and he is a bold man who will dare challenge the statement that the churches operating singly could hardly have produced such splendid results. Unwarranted furthermore is the statement that such membership is of unstable character for experience is absolutely and undeniably and relentlessly to the contrary.

In proportion therefore to the soundness of these conclusions rests the responsibility upon the Church to wisely foster and encourage and supervise a plan of work which may mean so much if sanely prosecuted.

But whether it be for one form of work or for another what can be done best together ought never to be undertaken alone. Cooperation is needed now as never before. And in view of the present situation, while the seething social unrest of the hour, the mighty inflow of foreign population, the daring corruption of politics, the dancing delirium of worldliness, and other exigencies thrust their problems upon us and the world, four-fifths yet unsaved, beckons to us out of the travail of her soul, and with such a responsibility resting upon us, the call to the Church is not to the defense of denominational pride nor to the wasting of energy over the dead issues of the past.

God is calling us together that He may show to the world what a Church really united in Christ can do, and nothing could have been more profoundly significant than the hearty cooperation of the churches and the unrestrained federation of forces in nearly every city touched by the various campaigns of the Men and Religion Forward Movement. Denomination was largely forgotten, church polity and theological bias for the time thrust aside in magnificent prophecy of that great day when the unbelieving world will see us marching side by side with the storms of domestic strife calmed by the supreme genius of love and our warring differences all forgotten in the one supreme desire for the glory of Jesus.

V

REMARKS ON PRESENTATION OF REPORT

JOHN TIMOTHY STONE, *Chairman*

This Committee takes the general ground that evangelistic service in the Church is not separate from social service, or Bible study or any of the other activities. We wish to take the ground that every single subject which we touch is primarily related to the relation of the individual soul to Jesus Christ. One of our great pastors of a generation ago said that in all human probability, every spirit in this world is related to his God through the medium of some other soul, either for good or for evil. In other words, God Himself, who has given to us the Holy Spirit and His Son, has related Himself to each one of us through the operation of the active forces in some other soul.

I believe that evangelization or the winning of souls is the primary work of the Church. We talk about raising money. There would be no need to raise money if men's hearts were Christ's. Then every purse would be Christ's. If a man loves God with all his heart, he is going to give his life and his money. If fifty thousanddollar checks came to a great religious organization from a man who had never taken any interest in Christian work, you would ask, "Why did he do this?" We do not know. A son on his deathbed said to his father, "Won't you help that organization; I love that work?" The father didn't wait, and a check for $50 went to that work. The fact is, only where your heart is, there your money will go, and when the church stops thinking about how to raise money and begins to think how it is going to bring men's hearts to Jesus Christ, the money problem will take care of itself.

In the history of this movement nothing is more remarkable than the ready welcome which men of this country have given to the emphasis upon social service; but if you don't gain men's hearts in loyalty to Jesus Christ, their social service will be superficial. The great primary truth we wish to emphasize is the importance of getting a man to give his heart and life to the Lord Jesus Christ.

Our report on evangelization reads thus: "We believe it is the work of the men now composing the membership of the church to face this issue squarely. Pastors, officers, members; in fact, the regulars within the church, must face the question of the responsibility of winning men to Christ themselves." Now, notice to whom the word "themselves" refers. As these men of the church rely upon God's Spirit and power to accomplish results, their personal allegiance to Jesus Christ in life and service will solve the present problem of evangelism; nothing else will. To enter upon this work with the same faithfulness and devotion given to business and persist in the same with the same diligence and regularity will be effective.

We have had a tremendous amount of enthusiasm and energy aroused in the work of this movement in many of our cities, but the problem resolves itself to this one thing: What are you and I going to do in your locality and in mine with the forces which we have and with the men with whom we have worked, and with whom we are going to work? We do not want outside influences, we want to appropriate the influences we possess—to consider each locality and to work out the problem which we have to face with that which we have to use.

In the committee's report we read: "A Wesley, a Whitefield, a Finney, or a Moody may be ordained of God to forward in advance some such movement as those which have made church history in the past. But why should we not have faith to believe that an entirely different method may be as great and far-reaching as those prominent movements of famous enthusiasts which seemed to carry all before them?" God is not necessarily going to work exactly as He has hitherto worked. We know what Finney did in New York, and what the other leaders did, the world around. But we can do the work the way great business is being conducted. Let a pastor take two or ten of his men, and say: "We will devote ourselves to calling the men of this parish to Jesus Christ, and we will use the method best adapted to our work." It will work just as powerfully as the methods of the great evangelists did.

I honor evangelists, I love them and honor what they have done; but personally I believe that the day of overwhelming revival will not come from any religious leader, humanly speaking. The day is coming when we in the church, with organized forces, must take off our coats and go to work. When we realize that there is no other way to evangelize the world, we shall do that. If you and I are to do effective work we must discriminate as to the valuable expenditure of time. The committees of today are absolutely robbing us of the vitality of today. It is true. If any movement ends in committees, God help it! Maltbie D. Babcock said one of the best things when he remarked, "One of the best committees is a committee of three, where one is dead, and the second sick." I do not mean we do not need organization, but what the world wants is to see the raw material turned into a finer product. The committee and the organization will do the work, but there is no business in New York that will hold a man if he is not turning out a result for his work.

What we want is not more organization, but to use what we have, and begin by using it in a concentrated and intensive way, working for those who are without, so that our organization and system is doing something. Look at the reports of the churches. They are more encouraging than a year ago. Compare the figures. Here is a church of a thousand members, and they have added in the past year fifty souls. What business would succeed in such a way as that? Here is a church of a hundred members, and they gathered in twenty, and the members say, "We did pretty well; we had but a hundred and we have won twenty." What would the business of this country come to if there were no better results than that? If you and I are not going to win men to Jesus Christ, how is the world going to be saved?

Turn to the end of this report; "*Invitation Plan.* This plan has been tried by one of the churches and found successful to a degree, but it is in its primary stage." The invitation plan is the particular method of a particular field, but it can adapt itself to all the conditions which personality can initiate in any field, and adjust itself to any state or condition. After ten years in a city charge in Baltimore, which brought a great deal of pleasant fellowship, I went to work in Chicago. I had come to the conclusion, from the years of experience, that what we were doing by special agencies and special methods, in the age in which we live, was primarily wrong. I believed that what we needed was to gather around us men who had the right temperaments and characters and gifts, within the circle of the church. At first I said, "Let us get busy on this thing of winning men and give them something to do." Afterwards I added, "Let us win a man who is going to win others, and in geometrical progression we shall win men to Jesus Christ."

We started with a few workers, and in two years we have got two hundred men, of every grade from the head of a bank to the man just out of jail. We have the prize athlete, the Harvard man—every type of man. What does it mean? It means that over two hundred have been won as easily and noiselessly as if there had been no work at all. A community has been transformed in its attitude to the church. This attitude is not confined to those inside the church, for the Jew is affected and the Socialist. And no amount of advertising will act as a substitute for flesh and blood teaching with the community.

This means first of all that you must believe that Jesus Christ died to save souls and that souls won't be saved without Him. If I did not believe that with all my heart I should not be in this work. But men must be saved by human instrumentality. If we are going to do this thing we must have a method, and a process and we must put the process into action. It is a matter of starting with the individual and looking for individual results. We shall not be satisfied to work without getting results. The manager of an insurance office goes round to the clerks and says, "Clear your desks day by day."

Some business men say, "We won't have roll-top desks; we want to see the desks cleared." The Christian must face his task in the same spirit, with determination to get it done. If every Christian that reads this will win a strong man to the Lord Jesus Christ, the problem of evangelizing America will be on the way to a solution.

VI

THE IMPORTANCE OF TEAM WORK

Rev. James Francis, D. D.

"What makes that woman look so homely?" asked one man of another. The other took a look at the woman and said, "I don't know. She has good eyes, a good nose; she has a good mouth and good cheek bones; she has a good forehead, but somehow her features don't seem to understand team work."

One of the mighty things that the Men and Religion Forward Movement has done for Christianity, is unifying the curriculum of Christian service, showing us that it is one, and that all of its parts are intimately related.

If you begin with evangelism, what is that? It is bringing men into fellowship with God through Christianity. Community extension: what is that? It is evangelism out in the highway of life, where men live and work. Boy's work: what is that? It is evangelism in its most fruitful and hopeful field. Missions: what is that? It is evangelism carried to the non-Christian nations or to the non-Christian groups in our own land. Bible study: what is that? The next thing that follows evangelism, so as to make that fellowship with God permanent and deep and growing. Social service: what is that? It is the application to society, with all its complex inter-relations of the very same principles that apply to the ordinary individual; and the mighty message that the Men and Religion Forward Movement is bringing is this: that the spirit of life and the spirit of service are one. Even as the Kingdom of God, here and beyond, are all one piece, so the whole work of Jesus Christ is one, and every part is intimately related to every other part.

But that is not the only thing that the Men and Religion Forward Movement is doing for us. It is not only unifying the curriculum—it is enlarging it. I am bound to say there never has been a continent-wide message given in these States that has applied relentlessly the whole Gospel of Christ to the whole area of life as it has been applied in the last ten months by this Men and Religion Forward Movement. Perhaps one reason why the social service end of the message is commanding more attention is that it was a thing we were neglecting, and we have got our eyes open to the fact that what is good for the individual soul in its individual capacity is equally good in its relation to all around it: for the community, the city, the state, the nation; and one of the things that is going to grow out of it is this: appreciation of team work in the Kingdom of God as we never had it before.

There are some magnificent things that can be done by the individual Christian who simply comes out and lives his life in integrity, and gives his message with power. There are some things in our city and national life to be done that can never be done by individuals apart, no matter how consecrated they may be. There are some things that can only be done by team work, and when the Men and Religion Forward Movement teaches the Christian Church the value of team work, let all the powers of hell sit up and take notice, because some things are going to happen.

If every able-bodied man in the United States had gone to the Panama Canal to dig it, they never could have done it alone. But a comparatively small number of men, under the right engineer, with the right tools, and because they understood team work, were able to do it. The dirt began to fly and the work was done. The hour has really struck, and I do not believe there is a single wrong in our public life but what can be righted, when the Christian Church fully learns to do team work, and the learning of that kind of work is well under way.

BIBLIOGRAPHY

The following bibliography does not aim to include any titles of books dealing primarily with *public* evangelism, but only those books that bear upon the matter of individual work for individuals in winning men to Jesus Christ. The Committee has had in mind the great mass of busy men, who have neither time to read a long list of books before they find what they need, nor the means to procure books if it were so desired. The list, therefore, is not exhaustive, but selective and suggestive.

I. Books Dealing Primarily with the Principles Enlightening Personal Evaneglism

Dawson.—The Evangelistic Note. ($1.25)
Drummond.—The New Evangelism. (.60)
Goodell.—Pastoral and Personal Evangelism. ($1.00)
Hollenbeck.—The Passion for Men. (.40)
Holden.—The Price of Power. (.50)
Jowett.—The Passion for Souls. (.50)
Leete.—Every Day Evangelism. ($1.00)
Morgan.—Evangelism. (.50)
Green.—Normal Evangelism. ($1.00)
Spurgeon.—The Soul Winner. (.50)

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Sayford.—Personal Work. (.75)
Stone.—Recruiting for Christ. ($1.00)
Torrey.—How to Bring Men to Christ. (.75)
Trumbull.—How to Deal with Doubts and Doubters. (.65)
Weatherford.—Introducing Men to Christ. (.50)

III. Books Illustrative of Personal Evangelism

Begbie.—Twice Born Men. (.60)
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Finney.—Autobiography. ($1.25)
Hicks.—Memorial of Horace Wm. Rose. (.65)
Howard.—Life Story of Henry Clay Trumbull. ($1.00)
Memorial of Horace T. Pitkin. ($1.00)
Speer.—Memorial of a True Life. Story of Hugh Beaver. (.80)

Smith.—Henry Drummond. ($1.00)

Trumbull.—Individual Work for Individuals. (.25 and .50)

Williams.—Life of Sir George Williams. (.60)

IV. Books Dealing with the Foundation Truths of the Christian Faith

Brown.—The Main Points. (.75); also Modern Men's Religion. ($1.00)

Bowne.—Studies in Christianity. ($1.50); Essence of Religion. ($1.50)

Clark.—An Outline of Christian Theology. ($2.50)

Coe.—Religion of a Mature Mind. ($1.35); Spiritual Life. ($1.00)

Dawley.—Truths that Abide. Bds. (.50)

Jefferson.—Things Fundamental. ($1.50)

Peake.—Christianity, Its Nature and Truth. ($1.25)

Rowland.—The Right to Believe. ($1.25)

Snowdon.—Basal Beliefs of Christianity. ($1.50)

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